

ONE MORE BRIDGE TO CROSS: TOWARD AN ENGAGEMENT OF ELDERS AND
YOUTH: A SYSTEMS APPROACH TO ENGAGING AND EDUCATING
THE NEXT GENERATION

By

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ABSTRACT

ONE MORE BRIDGE TO CROSS: TOWARD AN ENGAGEMENT OF ELDERS AND YOUTH: A SYSTEMS APPROACH TO ENGAGING AND EDUCATING THE NEXT GENERATION

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As a witness and heir to a great tradition of black liberation theology, I have noticed a growing chasm between my contemporaries who were raised in the tradition of liberation and the young adults of today who have difficulty identifying the connection between struggle, faith and social justice. Historically, in the African American community, our people's faith walk has been the foundation for activism resulting in the advancement of an entire community.

My demonstration project addressed those adults between the ages of twenty-five and forty years of age who have not been witness to the power of faith and struggle through a four week series with young clergy and religious intellectuals culminating with a trip to Elders' House in Selma, Alabama, where we participated in a conference examining how faith and tradition shape identity and influence revitalization of church and community.

Through this journey, we reconnected the intergenerational lines of communication and demonstrated to our youth that they, we, the church, retain the power to affect change in our community. The two sites for the project, Bethany Baptist Church in Brooklyn, New York and Elders' House: the Elders' Gift to the Children in Selma, Alabama, provided the historical context that made them well suited to the mission of reconnection, inspiration and community impact.

My Angels

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My Inspiration

Jame Elizabeth McCray, Tyi Lindsey McCray, Melvin Rothchild McCray IV

My Rock

Melvin R. McCray III

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INTRODUCTION

DEATH OF THE BLACK CHURCH, OR FAILURE TO COMMUNICATE ITS MANDATE?

They tried to bury us; they didn't know we were seeds.
— Mexican Proverb

To be ignorant of what occurred before you were born is to remain always a child. For what is the worth of human life, unless it is woven into the life of our ancestors by the records of history?
— Marcus Tullius Cicero

The provocative February 24, 2010 headline of the Huffington Post read, “The Black Church Is Dead.” Professor of Religion at Princeton University Eddie Glaude and author of this online essay asserted that “the idea of this venerable institution as central to black life and as a repository for the social and moral conscience of the nation has all but disappeared.”¹ He went on to say that the typical view that prophetic energies were an inherent part of black churches was a myth and the reality was that “all too often black churches and those who pastor them have been and continue to be quite conservative” on socio-political issues.² Behind his argument was his deep apprehension that the prophetic tradition of the Black Church was waning.

As provocative as the Glaude headline was in 2010, W. E. B. DuBois had long since posed the question “Does the Black Church encourage or discourage socio-political activism?” Scholars in the first half of the twentieth century such as Benjamin E. Mays,

¹ Eddie S. Glaude, Jr., “The Black Church Is Dead,” *Huffington Post*, February 24, 2010, http://www.huffingtonpost.com/eddie-glaude-jr-phd/the-black-church-is-dead_b_473815.html (accessed April 20, 2015).

² Ibid.

Joseph Nicolson and E. Franklin Frazier tended to characterize black churches of the time as priestly and other-worldly and even accommodative.³ By the 1960s and 1970s scholars such as James H. Cone and Vincent Harding were inspired by black churches' social activism as exemplified by Martin Luther King Jr. who illuminated the prophetic, this-worldly and resistant tradition of the black church.⁴ Today as we examine the black church in contemporary America since the enactment of the 1964 Civil Rights Act and the 1965 Voting Right Act, we see that there have been tremendous social changes. The freedom fighters of the 1960s and 1970s now occupy such venerated positions as Congress people, state senators, university professors and civil servants in a putatively integrated society. It is no wonder that the black church would die in such an environment; its very utility was seemingly extinct.

There have been a substantial number of studies on activism of the black church during the civil rights movement, but there have been few examining the church in the post-civil-rights era. Lincoln and Mamiya's nationwide survey of 2,150 black churches, *The Black Church in the African American Experience* stands as a most valuable source for researching the contemporary black church as well as the studies conducted by R., Drew Smith, *New Day Begun* and *Long March Ahead*.⁵ These studies bear witness to the fact that there has been a waning of socio-political influence and accountability on the

³ Benjamin E. Mays and Joseph W. Nicholson, *The Negro's Church* (New York: Arno Press, 1969); E. Franklin Frazier, *The Negro Church in America* (New York: Schocken, 1964).

⁴ James H. Cone, *Black Theology and Black Power* (New York: Seabury Press, 1969); Vincent Harding, *There Is a River* (New York: Harcourt Brace Jovanovich, 1981).

⁵ C. Eric Lincoln and Lawrence H. Mamiya, *Black Church in the African American Experience* (Durham, NC: Duke University Press, 1990); R. Drew Smith, *New Day Begun : African American Churches And Civic Culture In Post-Civil Rights America* (Durham, NC: Duke University Press, 2003); R. Drew Smith, ed., *Long March Ahead: African American Churches and Public Policy in Post-Civil Rights America* (Durham, NC: Duke University Press, 2004).

part of the black church; but to simply write the contemporary black church off as having lost relevance and utility to its constituency is both an oversimplification of the issue and misleading. Despite the apparent social advances made by the African American community in the post-Civil Rights era, African American communities remain plagued by myriad social issues. Thirty-three percent of African American children live in poverty,⁶ African American men are incarcerated at six times the rate of white men⁷ and while the rate of HIV infection has declined significantly over the past thirty years, African Americans account for about 44% of new infections each year.⁸ And lest we overlook the political ills plaguing black America, fifty years after the passage of the Voting Rights Act of 1965, the Act is being challenged and with it, black suffrage in many parts of the country.

This modern day sociopolitical upheaval indicates that the church, indeed, still has a role to play in addressing civil rights issues in the black community. Three years ago, as I taught a Vacation Bible School class at my church, Bethany Baptist Church in Brooklyn, the civil unrest of the “streets” was brought into the church, highlighting the need for the activism of the past.

On the evening of February 26, 2012 Trayvon Martin—an unarmed 17-year-old African American student—was confronted, shot, and killed near his home by George Zimmerman, a neighborhood watch captain in Sanford, Florida. Trayvon’s death and the

⁶ National Center for Children in Poverty, “Poverty by the Numbers,” http://www.nccp.org/media/releases/release_34.html (accessed April 20, 2015).

⁷ NAACP, “Criminal Justice Fact Sheet,” <http://www.naacp.org/pages/criminal-justice-fact-sheet> (accessed April 20, 2015).

⁸ Centers for Disease Control and Prevention, “HIV among African Americans,” <http://www.cdc.gov/nchhstp/newsroom/docs/cdc-hiv-aa-508.pdf> (accessed April 20, 2015).

revelation of the details of that evening drew an immediate response by the people, particularly the youth, of Sanford. As details of the case unfolded there was a national outcry that sparked demonstrations and hot debate over racial tensions, vigilantism, police practices, and gun laws in Sanford and Florida. How familiar this murder was to me, but as I stood at the front of my VBS class of young adults in June of 2012, what I saw in their eyes, their responses and our discussion was how surprising, shocking really, it was to them — especially to Lance (pseudonym) — the young man from Sanford, Florida Trayvon’s home. How could something like this happen?

I read to them from Ecclesiastes—“What was will be again, what happened will happen again. There’s nothing new on this earth” (Eccles. 1:9 MSG). Year after year it’s the same old thing. Does someone call out, “Hey, *this* is new”? Don’t get excited—it’s the same old story. I called the names some of the ones lost to us—Sean Bell, Amadou Diallo, Emmitt Till and we began talking about history and the role of the faith community in the struggle. The cyclical conception of social change is one of the oldest in the history of social thought and its formula was given in Ecclesiastes. On that day it became clear that the church was not dead at all; in fact, my VBS class was full of young people looking to the church for answers to their questions about injustice. There had merely been a disconnect, a disruption in communication between the elders and the youth. We had not been diligent enough in the sharing and teaching of our story, our struggles and the solutions to these struggles. Our children and our children’s children were now facing challenges that we had seen before and were surprised. Their solutions will differ from those of the past, but their solutions should embody the wisdom of those who have come before and have overcome seemingly insurmountable problems.

I've been witness and heir to a great tradition of black liberation theology. In our community, our people's faith walk has been the foundation for activism resulting in the advancement of an entire community. My demonstration project will address those adults between the ages of twenty-five and forty years of age who have not been witness to the power of faith and struggle through a four week series with clergy and religious intellectuals culminating with a trip to Elders' House in Selma, Alabama, where we will participate in a conference examining how faith and tradition shape identity and influence revitalization of church and community. Through this journey, we will reconnect the inter-generational lines of communication and demonstrate to our youth that they, we, the church, retain the power to affect change in our community.

In Chapter 1, I introduce the two sites for the project, Bethany Baptist Church in Brooklyn, New York and Elders' House: the Elders' Gift to the Children in Selma, Alabama, providing the historical context that makes them well suited to the mission. In Chapter 2, I outline the principal goal of this work, which is to reconstruct the historical memory of activism in the black church, restoring the broken link in communication between the elders and the youth. In Chapter 3, I provide the Biblical framework for the liberation theology underlying the project. In Chapter 4, I share the results of a survey of the sociopolitical concerns of young African Americans, which serve as the basis for the programming of the speaker series I propose, as well as Elders' House workshop agenda during Jubilee commemorating Bloody Sunday. Chapter 5 provides the historical framework for Elders' House's mission, while in Chapter 6 I highlight the ministerial competencies necessary for this project's success.

CHAPTER 1 INTRODUCTION TO THE SETTING

I am a member of Bethany Baptist Church and served as an assistant to the interim pastor. Bethany is a missionary Baptist church in Brooklyn, New York, and Bethany is the co-location of this project. I am also a member of the board of directors for Elders' House: The Elders' Gift to the Children in Selma, Alabama. The two are inextricably linked to our African American continued struggle for survival and our struggle to thrive in Brooklyn. At Bethany we are experiencing a lack of involvement on the part of the young laity in decision-making, programs and community involvement. There is a great need for the spiritual renewal and Christian education that is central to the revitalization of the church.

Bethany Baptist Church, Brooklyn, New York

Bethany is located in the urban community of Bedford-Stuyvesant in New York City. Bedford-Stuyvesant in Brooklyn, the borough sometimes called the borough of churches, was formed in 1930, with a genus Pan-African composition. It has been, and still is, a wonderful collaborative of diverse perspectives of faith, art, academics and nativism. Today when you hear about a gentrifying Bedford- Stuyvesant you think of rich architecture and a valued sense of community. You also think of gentrification because so many outside of the African American and African diaspora are clamoring to reside and establish businesses here. But our community wasn't always seen as desirable. Gang wars erupted in 1961 in Bedford–Stuyvesant. During the same year, Alfred E. Clark of *The*

New York Times referred to it as “Brooklyn’s Little Harlem.”⁹ One of the first urban riots of the era took place there. We were seen as “the ghetto” and we were plagued by a myriad of pressing issues:

- Crime and safety was and remains of concern partially due to a proliferation of easily available guns.
- The community was and remains at the epicenter of health issues such as asthma, hypertension, diabetes, heart disease, obesity and now HIV/AIDS.
- Educational system changes and inexplicable school closings
- Insufficient employment opportunities due to a decrease in manufacturing
- A need for access to workforce development programs
- Homelessness
- Infrastructure and environmental issues

Robert F. Kennedy was elected the United States Senator for the State of New York in 1964. As race riots broke out across the urban northern United States, Kennedy began to focus on poverty. Rather than focus on problems facing African Americans outside of New York, Kennedy launched a study of problems facing the urban poor in Bedford–Stuyvesant, a community that received almost no federal aid and was the city's largest non-white community.¹⁰ With the help of local activists, politicians and pastors such as Gardner Taylor, William Augustus Jones and Civil Court Judge Thomas Jones, grassroots organizations and businesses were formed and began the rebuilding of Bedford–Stuyvesant. Kennedy’s program was soon used as a nationwide model which was used in other large urban areas to fight the War on Poverty.¹¹

⁹ Alfred E. Clark, “Gang Wars Upset Area In Brooklyn; Bedford – Stuyvesant Tense Following Two Slayings,” *New York Times*, May 2, 1961, <http://query.nytimes.com/gst/abstract.html?res=980DE2DF103DE733A25751C0A9639C946091D6CF> (accessed April 20, 2015).

¹⁰ Paul F. O'Rourke, (1968) “A Health Project for Bedford–Stuyvesant,” Robert F. Kennedy Senate Legislature Papers (SLP), 1968, Box 11, John F. Kennedy Library.

¹¹ Arthur Schlesinger, *Robert Kennedy and His Times* (Boston: Houghton Mifflin, 2002), 786.

Today, Bethany has a congregation of about five hundred tithing members and an annual operating budget of close to six hundred thousand dollars. However, the story of the Bethany Baptist Church began in 1883 at the home of Reverend Joseph Bacon and his wife Charlotte. They, with five other believers, met and Bethany was planted in Brooklyn. In 1885 the Church was called *The Messiah Mission*. In 1886, Reverend Bacon invited the Reverend John E. Gaines an evangelist from Petersburg Virginia and a contemporary of philosopher and preacher John Jasper.¹² His preaching and his fire brought many new members to the church and by 1887, the church had grown and moved to a larger venue. It was at this juncture, with the help of Reverend Kelsey, pastor of the Sixth Avenue Baptist Church in Brooklyn and ministers from the Long Island Baptist Association that the church was formally recognized as an independent church, the Bethany Baptist Church of Brooklyn.

Bethany had had four homes as her congregation grew, and in May of 1924, the church became the first Black Church to move into the Stuyvesant area. Faithfully upholding the cross and testimony of Jesus Christ despite harsh circumstances, countless trials and tribulations, Bethany, as she stands today, is demonstrative of the power of answered prayer. For over thirty years Dr. William Augustus Jones, Jr. pastor of Bethany Baptist Church in Brooklyn had no peer in the pulpit in preaching social justice.

Countless persons and organizations like Rev. Alfred Sharpton, Glenda Brawley, SCLC's Operation Breadbasket, United African Movement and the National Action Network had sanctuary at Bethany Baptist Church with Rev. Jones. Central to our church

¹² William Eldridge Hatcher, *John Jasper: The Unmatched Negro Philosopher and Preacher* (New York: Fleming H. Revell Company, 1908).

tradition is the belief that, as J. Deotis Roberts teaches, “The liberating Christ, is also the reconciling Christ; one who liberates, reconciles, and the one who reconciles, liberates.”¹³

We read the Bible through the lens of liberation found in the ministry, death and resurrection of Jesus Christ. We interpret the Bible through the tradition of the African American experience in the United States. Beyond our emphasis on the black experience, our church also embraces liberation theology whose message is liberation from oppression: “The God of the biblical faith and black religion is best known as the Liberator of the oppressed from bondage . . . To resist evil is to participate in God’s redemption of the world.”¹⁴ Our task is to analyze the nature of the gospel of Jesus Christ in the light of our oppression, so we will realize the inseparability of the gospel and our current condition. Our understanding of this inseparability will bestow upon us the necessary power to *break the chains of oppression*. Dr. James Cone, one of the founders of black liberation theology, viewed Black theology as “a theology of and for our community which seeks to interpret the religious dimensions of the forces of liberation in that community.”¹⁵ In the midst of the liberation theology movement of that time, Bethany Baptist was founded by African American Christians who rejected the dominant view of Christianity as passive and otherworldly.

Our definition of Christianity as a religion of liberation is consistent with Black people’s political struggle for justice in America and our cultural identification with Africa. We embrace a black theology that does not have its origin in seminary or

¹³ J. Deotis Roberts, *Liberation and Reconciliation: A Black Theology* (Philadelphia: Westminster Press, 1971).

¹⁴ James H. Cone, *A Black Theology of Liberation* (Maryknoll, NY: Orbis, 2010), 58.

¹⁵ *Ibid.*, 62.

university, but was created in the context of black people's struggle for racial justice and organized in our churches. Black theology was understood as a theological reflection upon the black struggle for liberation as defined primarily by the ministries of Dr. Howard Thurman, Dr. James Cone and Dr. Martin Luther King. Black theologians no longer accepted a theology which was silent on black oppression. They reread the Bible in the context of their participation in the liberation struggles of the black poor and disenfranchised. We are committed to the liberation of our people. It is from this stance that we work for justice. It is from this foundation that there is an expectation of informed and prophetic leadership especially from the leaders of the Christian education department.

Elders' House: The Elders' Gift to the Children in Selma, Alabama

In 2011, Dr. Adelaide Sanford, Vice Chancellor emeritus of the New York State Board of Regents, educator and elder of Bethany Baptist attended the Bridge Crossing Jubilee in Selma, Alabama. Each year the bridge crossing commemorates and celebrates "Bloody Sunday," the Selma to Montgomery March and voting rights struggle. That Sunday, three civil rights activists were killed and other marchers, many of whom were children, were beaten at the Edmund Pettus Bridge. The Selma campaign would spark the passage of the 1965 Voting Rights Act and more.

Mrs. Winnie Mandela, South African anti-apartheid activist, also attended the Bridge Crossing Jubilee in Selma in 2011 to receive a Resistance Award. She shared with Dr. Sanford that she felt that people of African ancestry should endeavor to buy property in Selma and to erect and create institutions that would tell the totality of our experiences. Such institutions should not just chronicle the struggle for voting rights, the rights of unhampered access to public transportation and public accommodations, but needed to

concretize the enormous struggles that have been made for every piece of victory that African Americans have achieved. Three women – seniors, elders – considered the fact that the story of the quest for an education that is appropriate and liberating for children who are the descendants of African people was a story that is not written, nor told in its enormity. These elders decided to buy a building and take on the responsibility of creating an institution for the current generation and the generations to come.

Elders' House: A Gift from the Elders to the Children was born. It is a place where our children and youth can be, as Dr. Sanford says, "Strengthened, encouraged, nurtured, warmed, inspired, and given a sense of resilience and resistance so that they can know the power and the force of an education. Not just schooling, because education is more than schooling. It is the totality of the experiences that our children and youth have an opportunity to be exposed to." Elders' House will be the site where young men and women of faith from around the country can meet and learn about their place in the history of the African American struggle. These young leaders will also be able to review historical documents that are housed at Elders' House, attend workshops and conferences and leave with a strategic plan to incorporate in their Sunday School teachings in their home church.

CHAPTER 2

THE CHALLENGE: RECONSTRUCTING HISTORICAL MEMORY AMONG THE YOUNG LAITY

The problem this project addresses is the lack of historical memory, knowledge and involvement on the part of the young laity in the decision making, programming and community involvement in and around the Bethany Baptist Church in Brooklyn, New York. The project also had to look at establishing inter-generational communication. Lack of communication and lack of historical memory and knowledge has led to a stagnation of the congregational life of young adults and older members alike. It has led to an almost non-existent participation in community activism that had been the cornerstone of Bethany's church tradition. Bethany's assembly of about six hundred active members in the predominately African American community in central Brooklyn, New York is largely silent on the stage of social activism and reform.

The church's committed membership had been comprised largely of city workers, teachers, medical personnel, but is currently largely retired persons. Church income is based on the tithes and offerings of retired, fixed-income persons who have participated in the Civil Rights Movement of the 1950s and 1960s and remember the historic and important role that the church played in our community's gaining equal access to employment opportunity, public accommodations, public education, voting rights and stable family relationships.

The church has not grown in the last decade. This is due in part to several factors: the death of its famous pastor of forty-three years; an exodus of Bethany's young people, as they have gone off to college, they have relocated to other areas of the country; the gentrification of Bedford-Stuyvesant; and the fact that the Millennials in the community have not felt connected to, or comfortable with many church traditions and Bethany's traditional worship service. There is a great need for the spiritual renewal, an activation of Bethany's congregational life and her commitment to community activism.

This project is concerned with developing a plan for stimulating the participation of young adults and elders alike in the revitalization of the congregational life of the church and the African American community at large. I define revitalization as a movement which emphasizes the work of stabilizing a plateau and moving towards growth. Revitalization also implies that at one time previously we had vital ministries and effective interaction between young adults and elders. One of the challenges that we face is that young adults have lost the knowledge of church and its cultural history and no longer want to cultivate the skill sets necessary to see their church experience revitalization. It is imperative that we don't become a congregation that does not have the institutional memory of a day when our church was reaching people for Christ Jesus and active as evangelistic witnesses in our community.

In order to address the challenges facing Bethany I had to raise awareness and open the lines of communication between the young adults and elders; recruit young clergy and religious intellectuals; institute a speakers series (videotaping the interactions); and promote and support Elders' House in Selma Alabama, arranging a trip for two young adults of Bethany to participate in a two-day conference. Awareness raising began

with a questionnaire distributed to micro churches abutting colleges that assessed perceptions of sociopolitical climate and cultural and church literacy of those ages twenty-five to forty. Additionally, through small group forums, young adults shared their stories with each other and elders. They also selected three topics that were of interest to them and that they would like to explore further. The second phase will be recruitment of presenters based on the profile that will be created for each presenter. The third phase will be the speakers' series touching the selected themes of the young adults. The culminating interaction will be the trip to Elders' House during Jubilee, the annual remembrance of Bloody Sunday and participation in the yearly conference held there where each participant will leave with a personal working plan of engagement.

The research questions

The goal of my project is to engage African American young adults in useful ways that address their current and unique concerns. In order to even begin to think of the ways in which one could engage these young adults, and deliver on the promise of the gift we are bequeathing, we needed to identify the issues with which they are concerned, as well as where they saw the need, and opportunity, for intervention. The first step was a needs assessment to get a sense of the current state of affairs. I, therefore, designed a survey to address the following questions:

- 1) What short- and long-term goals are young African Americans currently pursuing and prioritizing?
- 2) What do young African Americans see as their biggest obstacles or challenges in achieving those goals?
- 3) What do young African Americans see as their biggest strengths or advantages in achieving those goals?

- 4) What problems do they see as most pressing for them? Do they see these problems as being the same for all American youth, or unique to them?
- 5) Which institutions do they see as responsible for addressing these problems? How effective do they think these institutions currently are at doing so?
- 6) Do African American youth of differing socio-economic status have different experiences? Specifically, do they share perceptions of their challenges and strengths and do they believe that the same institutions are responsible for addressing their most pressing concerns?

The Survey

The survey was designed to be brief and targeted so that we could get responses to our complex research questions, with minimal burden to survey participants. Survey items were informed by our mission, our above-mentioned research questions and structured interviews with young African Americans. The structured, open-ended nature of the interview questions allowed us to introduce our initial broad research questions and through interviewees' responses, expand the scope of the questions, while refining the questions themselves, making them clearer and more targeted. Our interviewees' responses also provided rich response sets that allowed us to design a survey with closed-ended questions that were easy for respondents to answer with little time burden, but that would provide us with rich data to address our questions.

The survey was emailed to respondents as a Word document, completed and returned via email. The survey consisted of thirteen questions that asked respondents about their goals — both short-and long-term — and the challenges and advantages they faced in attaining those goals. The question about goals contained a list of potential options, ranging from enrolling in school, to obtaining a job, to buying a house. Respondents were instructed to select as many goals as applied and to include any goals

they had that were not included in the response set in the space labeled “Other.” The questions about challenges and strengths included a response set that included potential responses such as “finances,” “education,” “social support,” “personal motivation ” and “other” (with instructions to describe). Respondents were then asked to rate on a 5-point Likert-type scale with responses ranging from “not at all optimistic” to “very optimistic,” the extent to which they felt confident in their ability to reach their long- and short-term goals.

The next few questions on the survey focused on what respondents saw as the most pressing problems facing young people in general and African American young people, in particular. Respondents were asked to choose as many responses as were applicable from a list of choices including “education,” “employment,” “finances,” “criminal justice system,” “apathy,” “lack of social connectedness,” “criminal justice” and “other.” Asking these as two separate questions (young Americans in general vs. young African Americans in particular) allows us to subtly see whether respondents see their issues as shared by all young Americans or not.

Respondents were then presented with a list of institutions ranging from “schools” to “churches” to “family” to “self” and “other” and asked to select those that they felt were responsible for addressing and resolving the problems they had identified in the previous question. They were then asked to rate how good a job, on scale that ranged from “not good at all” to “excellent, those institutions were doing at addressing those problems.

Finally, respondents were asked a series of demographic questions, including age, gender and highest level of educational attainment, so that we could compare the

responses of young people of different backgrounds. For the specific survey questions, please see Appendix F.

Sample

Survey respondents were recruited from micro-churches¹⁶ and among a second snowball sample. A link to the survey was sent to 100 African American attendees of various micro-churches and bible study classes; 15 people responded, yielding a response rate of 15 percent. The sample was demographically diverse and included respondents who ranged in age from eighteen to forty, with 52 percent being in the 25-31 year old age range. Sixty percent of the sample was female and all had attended at least “some college,” with 30 percent having earned an Associate’s degree, 30 percent having earned a Bachelor’s degree, 20 percent having earned a Master’s degree and 10 percent having earned a Doctorate. Their professions were as varied and ranged from police officer to sales clerk to physician, with incomes that ranged from below \$15,000 to over \$65,000 (40 percent of the sample earned between \$15,000 to \$25,000). The sample was 70 percent single and two percent of respondents had children.

Results

Short-term goals

Given how young the respondents were it was not surprising that the most frequently cited short-term goals were to enter into a romantic relationship (50%), to save money/gain financial stability (50%), to find a job (40%) and to enroll in school (30%). They were overwhelmingly confident in their ability to achieve those goals (70% very

¹⁶ A Micro-Church is a group of anywhere from 8 to 20 or more adults sometimes including children, whose lives greatly overlap. Micro-Churches have been said to be specific groups of *ordinary people living ordinary lives with gospel intentionality*. The micro churches targeted in this survey were located near a college campus.

confident and 20% somewhat confident) and saw the biggest barriers to reaching their goals to be financial (60%), lack of social support (20%) and lack of personal motivation (20%). They counted personal motivation as their biggest strength in achieving these goals.

Long-term goals

Financial stability also topped the respondents' list of long-term goals (95%), followed by buying a home (70%) and meeting a romantic partner (60%). Interestingly, in spite of being a single, childless group, a notable proportion of respondents listed having a child (60%) and saving for college for their children (40%) as long-term goals. Again, they expressed confidence in their ability to reach those goals (60% somewhat confident, 40% confident). Once again, they saw finances as a major impediment (75%) and personal motivation (50%) and social support (40%) as strengths.

Biggest problems facing young adults

Responses to the questions "What do you see as the biggest problem(s) facing young people in America today?" and "What do you see as the biggest problem(s) facing young African American people in America today?" were quite similar. Respondents thought that education and lack of employment were similarly problematic (20%). The starkest difference was that while none of the respondents thought that criminal justice was an issue for young people overall, 30 percent thought that it was a problem for African American youth. Interestingly, no single issue was considered a problem by more than 30 percent of respondents.

Institutions responsible for addressing those problems

Because the group was recruited from micro-churches, it was not surprising that respondents saw the church as having a responsibility to address and find a solution to

the problems identified in the previous two questions (70%). Similarly high numbers also saw the family, community leaders and self as being responsible for addressing these issues. Interestingly, only 40 percent of respondents saw schools as having a role in the resolution of the issues they had identified. Dishearteningly, a remarkable number of respondents believed that these institutions were doing a bad job at addressing these problems (60%). For survey results see Appendix G.

Implications for next steps

The survey yielded interesting and useful results and served as a linchpin for the rest of the project. Armed with the information we had gleaned, we proceeded with planning the two main elements of the project: the Seminarian Speaker Series and the youth discussions to be held at Elders House in Selma. The fact that respondents believed that the church was largely responsible for addressing the ills they had identified made the Seminarian Series a natural forum for addressing them. We asked the seminarians to organize their sermons around the issues identified—criminal justice, employment, education, social justice—and to, in the tradition of liberation theology, work with the congregants through a faith-based call to action on these important issues. We also grounded our youth discussions during the weekend at Elders House in these issues, with elders providing the wisdom, as they had in the past, while the young activist presenters provided the energy for the work in our community to resolve our problems.

Seminarian Series: Inception and Focus

It was my initial intention to bring young clergy and religious intellectuals to Bethany on a Saturday or an evening for a speakers' series to discuss issues that were of concern to young adults. However, we found that the older adults were resistant to coming out at night and our target population could not come out on Saturdays because

of family commitments that could only be accomplished on their one or two days off from work. So, after consulting with my Site Team and meeting with Reverend Payton, Interim Pastor of Bethany Baptist Church, it was decided that we should try having guest speakers during the preaching hours on Sunday when both groups would be in attendance. The topics addressed were identified after the analysis of the previously described on-line survey.

The speakers were selected in collaboration with student leader Pamela Holmes from the Princeton Theological Seminary. Led by Minister Holmes, five seminarians dedicated to social justice were identified to address issues of concern to the target population. The Seminarian Series brought young ministers from the Princeton Theological Seminary to Bethany Baptist Church in Brooklyn, New York. The anointed young soldiers in ministry were: Minister David Malcom McGruder, Rev. Eric Moore, Minister Ricardo Shepherd, Rev. Alexander Johnson, and Rev. James C. Howard. They proved to be a source of inspiration and proof positive that the liberation theology on which *One More Bridge to Cross* was built was indeed alive and relevant for our young people today.

The Seminarian Preacher Series had the potential to reinvigorate the church, energize young members, reawaken the spirit of the mission in the older ones and begin to bridge the generational gap between them. The series not only gave new life to our struggling congregation that was in the midst of a search for a new pastor, it also exposed the young seminarians to the rigors of urban ministry in a community once populated by preachers with a grand history of social activism who led large influential churches of national importance. Bethany was once such a church. It was led by the Reverend

William Augustus Jones, Jr. a renowned preacher, a fearless community activist and former president of the Progressive National Baptist Convention who died in 2005. But today, the church as many urban churches, confronts the ills of many once thriving temples of worship in black communities across the country— an aging congregation, a reverse migration of many of its members back to the south and a dwindling membership.

The Seminarian Series took place during the preaching hour, followed by breakfast in Fellowship Hall. There, in Fellowship Hall, the two groups finally had a chance to get together in small groups and share their generational perspective on each sermon, which addressed the pressing issues of the day and those that had been identified in the youth survey. To the surprise of our young people, these issues were the same issues the elders had faced during the Civil Rights era and they welcomed the “veteran” perspective on current issues. The elders realized that the young adults were fighting twentieth century battles in twenty-first century clothes. The seminarians, black religious intellectuals, brought energy, a fresh perspective and vibrancy to the entire Bethany congregation, influenced the perspectives their generation and reassured the social justice generation of past struggles. (See Appendix H.)

At the conclusion of the series, I drafted a letter to Rev. Dr. M. Craig Barnes, president of the Princeton Theological Seminary highlighting the extraordinary work of the seminarians. Ministers Pamela Holmes and David Malcolm McGruder, upon their graduation, were presented with the Aaron E. Gast Award in Urban Ministry that came with a much appreciated cash award.

The Seminarian Series was not without its challenges. The greatest challenge that I had to face was not in getting the generations together, or in finding speakers, or even in

creating, distributing and analyzing the survey, the greatest challenge was working with Christian leadership who would not allow a woman in the pulpit. This was the most challenging especially as minister Holmes was the leader of the selected seminarians. They could speak, preach from the pulpit, but their leader could not! Minister Holmes and I spent several sessions discussing this Nineteenth Century dilemma in the Twenty-first Century. We decided that my philosophy of adaptive leadership would serve us well in this situation and the Seminarian Series moved forward at Bethany.

Leadership Philosophy, Gender Identity and Theology

I would characterize my leadership style within Bethany as adaptive leadership rather than transformational leadership. “The first requirement for effective functioning of an organization—including its leadership—is the adequate relation between the organization’s overall task and its administrative structure; the task must be meaningful rather than trivial, and feasible, given the available resources, rather than overwhelming.”¹⁷ Adaptive leadership is not just about change. Adaptive leadership is about identifying what you cherish and want to hold on to when faced with the need to progress. In biology, most of the DNA is worth keeping. That’s also true in organizational and church life. It would be ill advised to do radical surgery when it’s unnecessary. Yet many leaders forget to remind people that a change process also involves a lot of hard thinking about what to preserve. I aspire to leadership that is the mobilizing of adaptive work rather than as transformational change. The word transformation connotes creating something altogether new, rather than grafting an innovation onto the best from our history. Talking about transformation can lead to

¹⁷ Otto Kernberg, *Ideology, Conflict, and Leadership in Groups and Organizations* (New Haven, CT: Yale University Press, 1998), 52.

grandiosity, and a failure to respect the enormous wisdom accumulated over the cultural and contextual history of our people.

The challenge with adaptive work, in biology and in the life of my church, is to figure out how to capitalize on our rich history in the African American church without being enslaved by it. Ninety-nine percent of a human's DNA is the same as the DNA of a chimpanzee. God didn't do zero-based budgeting when he got frustrated that chimpanzees couldn't quite carry on a conversation with the divine in the way that perhaps he had hoped. Instead, God kept experimenting and tinkering. The resulting one-percent change that produced human DNA was quite significant. It gave human beings an adaptability to thrive and communicate, in environments, that chimpanzees could never attain. But it required changing only about one percent of a human's total genetic makeup— not 50 percent.¹⁸

My adaptive leadership style lends itself well to the “conversations” that I constantly engage in with my faith and my theology. In my role as theologian, particularly within the context of black liberation theology, it is my responsibility to put into action the principles of God's word. My working theology regarding the interpretation of the Bible is the same as that of my denomination in that I believe that “The liberating Christ, is also the reconciling Christ; one who liberates, reconciles, and the one who reconciles, liberates.”¹⁹ I read the Bible through the lens of liberation found in the ministry, death and resurrection of Jesus Christ and it is my role as a lay leader to share these teachings. However, I do differ in one respect from many of our church elders

¹⁸ Gary Loren, “Thought Leadership: Ronald Heifetz — the Challenge of Adaptive Leadership,” *New Zealand Management* (July 2005): 46-8.

¹⁹ Roberts, *Liberation and Reconciliation*, 20.

who believe that women should not be allowed to preach. I believe that God calls who she/he wants—man or woman to preach. However, our highly venerated late pastor held the traditional belief that women were not called to preach the Gospel. What a social paradox in which Bethany operates—one that uses the Bible as the basis for the liberation of African Americans, but excludes women from the pulpit. On June 26, 1962, a unanimous call was extended to the Reverend William Augustus Jones, Jr., the twenty-eight year old Pastor of First Baptist Church Philadelphia, Pennsylvania to serve as pastor of Bethany Baptist Church in Brooklyn, New York. Reverend Jones was a third generation preacher and an honors graduate of the University of Kentucky and Crozier Theological Seminary, Chester, Pennsylvania. He did special studies at the University of Lagos in Nigeria and the University of Ghana at Legon. He earned his doctoral degree from Colgate Rochester Divinity School where he later served as a visiting professor.

A fearless champion of social movements of the day, Dr. Jones was committed to the principle that the Church should be free from any and all external loyalties. He ensured that Bethany never sought nor accepted funds from outside sources. Consequently, Bethany is generally recognized as the base for nearly every New York movement for the enhancement of the race. Dr. Jones stated that A FREE PREACHER, IN A FREE PULPIT, LEADING A FREE PEOPLE has been our continuing *sursum corda*.²⁰ He was cited by the *New York Times* and the *New York Post* for his efforts to secure employment opportunities for minority groups.

He was a great drum major for justice, but he thought that it was ‘ecclesiastical lesbianism’ for women to preach. He often quoted “Let your women keep silence in the

²⁰ William Jones, “Reconciliation and Liberation in Black Theology: Some Implications for Religious Education,” *Religious Education* 67, no. 5 (September 1972): 383.

churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law (1 Cor. 14:34 KJV) and would not allow women to preach from the pulpit of Bethany during his tenure. But it was a time of great social change and Bethany women found ways to preach anyway. After all, when God calls . . .

Resolving the apparent disconnect required the very adaptive leadership that I aspire to in my ministry. The mothers and fathers of the church taught us that we are all such imperfect beings, so we understood Dr. Jones' imperfection, or rather, the imperfection of his position on women as pastors. In black churches of all denominations throughout the country African American women, during this time of social change, found a way to preach and minister to each other while always respecting and supporting their pastors. Church Women United's Brooklyn Chapter, under the leadership of Mrs. Ophelia Perry, found a church that welcomed women in the pulpit. On Good Friday, over twenty-five years ago, seven women preachers mounted four steps to the pulpit and preached Lenten service of the final words of Christ. This service took place early in the morning before the traditional churches services were scheduled. Women, including women of Bethany, had their service and still fulfilled their responsibility to their churches. Today, this Lenten service is attended by upwards of three thousand women and men. And today Bethany Baptist church welcomes (though begrudgingly) women in the pulpit. This was one of my earliest lessons in adaptive leadership: cherish ninety-nine percent while changing one percent.

My embracing of the ninety-nine percent of black liberation theology allows me to apply the Word to encourage those women who have been called to preach. The

following verses from the book of Luke exemplify the need to heed God's color and gender blind call to the ministry, regardless of who you are:

When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen: "Blessed is the king who comes in the name of the Lord!"

"Peace in heaven and glory in the highest!" Some of the Pharisees in the crowd said to Jesus, "Teacher, rebuke your disciples!" "I tell you," he replied, "if they keep quiet, the stones will cry out" (Luke 19:37-40).

My social identities have also had a huge influence on the lens through which I view Christ's teachings and a Christian's role in the world. My racial history, culture and consciousness are inextricably linked to my people's experience and interpretation of the Bible and to my personal interpretation of the Bible.

As an African American and one who worships with Christians, I believe that Christianity is a religion of liberation, consistent with our struggle for justice in America and our cultural identification with Africa. Black clergy of the 1950s and 1960s searched African American history for the religious basis of their prior political commitment to fight for justice. They found support in the lives, oratory and writings of Henry Highland Garnet, Sojourner Truth, Nat Turner, Harriet Tubman, Henry McNeal Turner and many other pre- and post-Civil War black Christians. The Black freedom movement had its roots going back over a hundred years. Black Christians played major leadership roles in the abolitionist movement, and they always cited their religious faith as the primary compulsion for their political commitment. My history tells me that the God of the Bible did not create us to be slaves or second-class citizens in these United States.

Today our church also embraces the black liberation theology of Dr. James Cone who suggested that a significant message of biblical theology is liberation from

oppression. He wrote, “The God of the biblical faith and black religion is best known as the Liberator of the oppressed from bondage . . . To resist evil is to participate in God's redemption of the world.”²¹ The task of Black theology, then, is to analyze the nature of the gospel of Jesus Christ in the light of “oppressed black people” so they will realize the inseparability of the gospel and their humiliated condition. Cone explained that this realization will bestow upon them the necessary power to “break the chains of oppression.” Cone viewed Black theology as “a theology of and for the black community, seeking to interpret the religious dimensions of the forces of liberation in that community.”²²

Our church, like Dr. Cone has not designated any particular methodology. Our starting point, as is his, is not a method but a people—the lived experience of an oppressed and marginalized group. Thus, our emphasis is not on method but on praxis. The act of *doing* theology in a viable manner (orthopraxis), living one’s faith out in the world, is the first step; reflection on that action, the second step, results in theology. Both steps are of equal importance and, in reality, usually interact.²³

My identity as a woman has influenced how I *do* theology and interpret the Bible. Raised by women of strong faith who believed in a God of liberation and reconciliation, I was taught that one cannot allow others to define them and one must be adamant about the importance of self-determination.²⁴ In today’s parlance, I would probably be

²¹ Cone, *A Black Theology of Liberation*, 139.

²² Ibid., 137.

²³ D. L. Hayes, “James Cone’s Hermeneutic of Language and Black Theology,” *Theological Studies* 61, no. 4 (December 2000): 609-631.

²⁴ Rufus J. Burrow, “Enter Womanist Theology and Ethics,” *Western Journal of Black Studies* 22, no. 1 (1998): 19-29.

described as a womanist. But even before Alice Walker coined the phrase “womanist,”

Anna Julia Cooper gave our (African American women) life’s journey voice:

The colored woman feels that woman’s cause is one and universal; and that not till the image of God, whether in parian or ebony, is sacred and inviolable; not till race, color, sex, and condition are seen as the accidents, and not the substance of life; not till the universal title of humanity to life, liberty, and the pursuit of happiness is conceded to be inalienable to all; not till then is woman’s lesson taught and woman’s cause won—not the white woman’s, nor the black woman’s, nor the red woman’s, but the cause of every man and of every woman who has writhed silently under a mighty wrong. Woman’s wrongs are thus indissolubly linked with all undefended woe, and the acquirement of her “rights” will mean the final triumph of all right over might, the supremacy of the moral forces of reason, and justice, and love in the government of the nations of earth.²⁵

This quote exemplifies the basic tenet of liberation theology—that without justice for all, there can be no real justice for some and that we are *all* responsible for actively seeking that justice by making active God’s word.

While Anna Julia Cooper gave our life’s journey voice, Alice Walker, in her 1984 work *In Search of Our Mothers’ Gardens*, gave our life’s journey a preliminary written definition. Walker describes womanist as follows:

“Womanist” encompasses feminist as it is defined in Webster’s, but also means instinctively pro-woman. It is not in the dictionary at all. Nonetheless, (to me) from the word “womanish,” a word our mothers used to describe and attempt to inhibit, strong, outrageous or out-spoken behavior when we were children: “You’re acting womanish.” A labeling that failed, for the most part, to keep us from acting “womanish” whenever we could, that is to say, like our mothers themselves, and like other women we admired.

An advantage of using “womanist” to describe my working theology is that, because it is from my own culture, I needn’t preface it with the word “Black” (an awkward necessity and a problem I have with the word “feminist”), since Blackness is implicit in the term: just as for white women there is apparently no felt need to preface “feminist” with the word

²⁵ Anna Julia Cooper, *A Voice From the South* (1892; repr. New York: Oxford University Press, 1988).

“white,” since the word “feminist” is accepted as native to and reflective of white women’s culture.”²⁶

When I read the Bible, it is through the eyes of a “womanist.” Women like Sojourner Truth, Harriet Tubman, Anna Julia Cooper, Dora Lowther, Dollie Lowther Robinson, Maida Springer-Kemp and Fannie Lou Hamer who passed down wisdom, values, spirituality, stories, and traditions that fostered physical, psychological, emotional and spiritual health that ensured our survival. My womanist theology engages a religious-cultural analysis. This analysis underscores aspects of Black religion and culture that foster Black survival and liberation. It was from this womanist stance that Minister Holmes and I applied adaptive leadership and moved forward with our series.²⁷

²⁶ Alice Walker, *In Search of Our Mothers’ Gardens* (New York: Harcourt Brace Jovanovich, 1984), 100.

²⁷ Bethany Baptist Church installed its eleventh pastor on May 11, 2014. He embraces women preachers and has many preach from Bethany’s pulpit.

CHAPTER 3

WHAT'S NEW IS OLD, WHAT'S OLD IS NEW: PROVIDING A BIBLICAL CONTEXT FOR THE ISSUE AT HAND

In keeping with the mission of Bethany and its liberation theology, this project will be biblically grounded. We will begin with a Bible study on the nature, history and mission of our church.

As I have indicated, this project is concerned with developing a plan for establishing communication and for stimulating the participation of young adults and elders in the revitalization of the congregational life of the church and the African American community. Revitalization is defined for this project as a movement which emphasizes the work of reaching a plateau and moving towards growth. Revitalization also indicates that we did at one time have vital ministries and effective interaction between young adults and elders. Seemingly our young adults have lost the knowledge of church and cultural history and no longer seem to want to cultivate the skill sets necessary to see their church experience revitalized. It is imperative that we don't become a congregation that does not have the corporate memory of a day when our church was reaching people for Christ Jesus and active as evangelistic witnesses in our community.

In order to raise awareness of the role of Christians and the black church in African American liberation I chose to begin discussion and exploration during Vacation Bible School in the young adult class that I teach. This was the perfect opportunity to study because we had two weeks together without interruption to begin to look at and contextualize Christology and our people's movement. First we engaged in an examination of Christology, asking the central question of what Christology is and why we study Christ.

Christology, or the study of Jesus Christ and his acts and teachings, is the central doctrine in Christian theology. Throughout the history of Christian theology, European and American white men have formulated heavily theoretical Christologies in the continual response to Jesus' question initially posed to John, "*Who do you say that I am?*" (Mark 8:27). In more recent articulations of Christology, this question has been addressed by Black women and men, and Third World theologians who have argued that theology and Christology are grounded in the social, political and economic realities of human existence. Essentially, the argument of these theologians is three-fold: (1) human condition results from the conscious (or unconscious) ethical decisions of human beings; (2) God has a preferential option for the oppressed, the poor, the outcast, the wretched and the downtrodden; and therefore (3) the gospel reveals that the primary intention of God in the incarnation is to liberate the oppressed from the very wretchedness of their condition.²⁸

Liberation theologians construct theological perspectives which emerge out of the particular experiences of oppressed peoples. This does not mean, as it is often understood, that they exclude other experiences; rather, they choose sites of struggle and oppression as the starting point to think about Christ. This means that theology and Christology are contextualized; the oppressed thus become actual participants in the process rather than mere recipients of theological and Christological dogma which have claims of universality. This participation in the theological process places oppressed peoples in a position to discuss the meaning of the gospel for the oppressed in a faithful manner that is attentive to concrete life realities.

²⁸ Cone, *A Black Theology of Liberation*, 23-24.

The Dynamism of Biblical Interpretation in a Rapidly Changing World

Scholars have long employed traditional historical and literary techniques in order to discover the truths found within each word, verse, chapter or book of the letters of the Apostle Paul. These efforts have given rise to, among others, two situations. On the one hand, these forms of biblical exegesis have offered insight into the context and historical authenticity of antiquity and the literature it produced; on the other hand, not all questions have been resolved for all time. Our questions, especially those concerning the everyday lives of those people who lived within its social context and how they would have understood Paul, still give rise to debates in scholarship. Pauline studies thrive with its many and differing voices. However, whether historically accurate or not, there is little doubt that the *kerygmatic* nature of the Apostle Paul's letters contains a message that has influenced Christians throughout history. His letters and early writings have also influenced the beliefs and values and have affected the early church and continue to affect us today.

There have been major shifts in biblical interpretation during the last half of the Twentieth Century and the beginnings of this new century due to the changing demographics of biblical scholars. The emergence of feminist scholars and scholars of color has given rise to multiple methodological changes within the field which have allowed for a plurality of interpretations of the Word as well as applications of its teachings. The interpretive methodologies of the social sciences allow us to consider the early Christian believers in the context of their socio-economic and socio-political world. These methodologies also allow us to look at our world today and the contexts within which we live with new eyes.

Paul's letter to the Philippians offers us many resources to glimpse the social reality that led to the rise of early Christian communities. In this paper, I will examine Philippians 2:1-13 through the lens of the socio-political context to which Paul speaks, so that we can fully appreciate their affirmation of faith and the context which made these affirmations both necessary and liberating. I intend to demonstrate that Paul's affirmations of faith are just as necessary and liberating for the African American church and the African American community of which I am part as they were to the early Christians to whom Paul originally spoke.

The Historical Context of the Apostle

Although highly structured and politically established, the social setting of the Greco-Roman world was one of disharmony and discord. Its hierarchical system meant that access to power and wealth, or even a reasonable standard of living, depended on wealth, birthright, and/or occupation, all of which were dictated by bloodline. Therefore, while there were a few rich and powerful people at the top of the social structure, most others were poor, oppressed, powerless and at the bottom of the social structure.²⁹ When we examine the Greco-Roman world of Paul's time we glimpse the social reality that led to the rise of the early Christian communities, and we can see how Paul helped sustain the people's sense of community and help build right relationships with the Savior and each other.

Paul According to Paul

Thirteen of the New Testament's twenty-seven documents are letters with Paul named as author and a fourteenth, the book of Acts, is devoted to the account of Paul's

²⁹ Gerald F Hawthorne, Ralph P Martin and Daniel G Reid, *Dictionary of Paul and His Letters: A Compendium of Contemporary Biblical Scholarship* (Downers Grove, IL: InterVarsity Press, 1993), 786.

career and life. These fourteen texts fall into four distinct chronological tiers: (1) the authentic or early Paul, which includes I Thessalonians, Galatians, I and II Corinthians, Romans, Philippians, and Philemon; (2) the disputed Paul or Deutero-Pauline, which includes II Thessalonians, Ephesians, Colossians (C. E. 80-100); (3) Pseudo-Paul or the pastorals, which include I and II Timothy, Titus (C. E. 80-100); and (4) Tendentious or legendary Paul, comprising the Acts of the Apostles (C. E. 90-130). What emerges is that there is not one Paul, but four different “Pauls” in the New Testament and each Paul is unique and distinct from the other. As German scholar Ferdinand Christian Baur points out, there seems to be near universal agreement that a proper study of Paul should therefore begin with the genuine letters written by his own hand.³⁰ It is in these letters that we understand Paul as he really was.

The following are Paul’s genuine letters: I Thessalonians, Galatians, I and II Corinthians, Romans, Philippians and Philemon. These letters provide primary evidence for our knowledge of this great intellect. In describing himself, Paul calls himself an Israelite, stating that he was born a Jew and circumcised on the eighth day of the Jewish tribe of Benjamin. He once was of the sect of the Pharisees and had advanced in Judaism beyond many of his contemporaries zealously persecuting the Jesus movement. As Philippians 3:5-6 puts it:

Circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the church; as for righteousness based on the law, faultless.

³⁰ Ferdinand Christian Baur, *Paul the Apostle of Jesus Christ: His Life and Works, His Letters and His Teaching* (1845; repr. London: Williams and Norgate, 1989), 56.

It was while Paul was on his way to Damascus, armed with the high priest's commission, to round up some who had sought refuge from persecution there, that he was confronted by the risen Christ. During this visionary experience he describes as "seeing" Jesus; Paul received from Jesus his gospel message and his call to be an apostle to the non-Jewish world:

I want you to know, brothers and sisters, that the gospel I preached is not of human origin. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ. For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it. I was advancing in Judaism beyond many of my own age among my people and was extremely zealous for the traditions of my fathers. But when God, who set me apart from my mother's womb and called me by his grace, was pleased to reveal his Son in me so that I might preach him among the Gentiles, my immediate response was not to consult any human being. I did not go up to Jerusalem to see those who were apostles before I was, but I went into Arabia. Later I returned to Damascus. Then after three years, I went up to Jerusalem to get acquainted with Cephas and stayed with him fifteen days. I saw none of the other apostles—only James, the Lord's brother. I assure you before God that what I am writing you is no lie. Then I went to Syria and Cilicia. I was personally unknown to the churches of Judea that are in Christ. They only heard the report: "The man who formerly persecuted us is now preaching the faith he once tried to destroy." And they praised God because of me (Galatians 1:11-24).

Paul was afflicted with a physical disability that he believed was allowed by Christ so that he would not be overly proud of his extraordinary revelations. This is recorded for us in II Corinthians 12:7-10:

To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me. Three times I pleaded with the Lord to take it away from me. But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

He experienced numerous occasions of persecution and deprivation and was imprisoned, probably in Rome. Alluding to this experience, he writes:

Now I want you to know, brothers that what has happened to me has really served to advance the gospel. As a result, it has become clear throughout the whole palace guard and to everyone else that I am in chains for Christ. Because of my chains, most of the brothers in the Lord have been encouraged to speak the word of God more courageously and fearlessly (Philippians 1:12-14).

The Roman Republic Then, the New Jim Crow in the American Republic Now

Paul, the Hebrew of Hebrews and Roman citizen, lived within both the Jewish and Roman political systems. While under Roman rule, Diaspora Jews were accountable to local synagogue rulers who served as local agents of the Jewish political system. It is through the synagogues that decisions about community life would be made. The Jewish system was a hierarchical one. Women, slaves, the poor, all were dependent on a few men of means and power. The Sanhedrin was composed of seventy-one men who were both the religious and political rulers of Jerusalem. This council also included elders, Sadducees and Pharisees.³¹

The Roman Empire, while officially a republic was an imperial system and Rome ruled its provinces with a strong hand. Rome did not maintain a standardized bureaucracy with each province. Instead it managed the native rulers of various cities and provinces and allowed the native rulers to exercise authority so as to maintain order. The first followers of Jesus consisted mainly of the Jewish lower classes and those trying to escape the power base of the Roman Empire. They were looking for strong leaders who would

³¹ James D. Tabor, *Paul and Jesus: How the Apostle Transformed Christianity* (New York: Simon & Schuster, 2012), 235.

not only support them in their cry for freedom, but also empower them to respond to their unique situations.³²

The United States (like Rome) is officially a republic, and on July 4, 1776 it affirmed in its Declaration of Independence: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.” As beautiful as this sentiment was and still is, the first two and a half centuries of Black presence in the United States was characterized by servitude and slavery.³³ African men, women, and children were ruled by their captors, and even owned as property, subject to be sold at the owner’s will. Slavery in the United States has been described as one of the most abominable social systems in history.³⁴ Like in Paul’s Rome, women, children, slaves and the poor in eighteenth and nineteenth century America, were all dependent on a few men of property, means and power. African Americans began their Herculean struggle against slavery and racial discrimination during the American Revolution, fighting segregation and Jim Crow of the late Nineteenth and early Twentieth centuries, fighting for civil rights and equality during the mid to late Twentieth Century, and today in this Twenty-first Century, we continue our struggle in the era of the New Jim Crow.

Today, a century and a half after the constitutional abolition of slavery, guarantee of equal protection under the law and universal manhood suffrage (the Thirteenth,

³² Efrain Agosto, *Servant Leadership: Jesus and Paul* (St. Louis: Chalice Press, 2005), 122.

³³ Herbert Aptheker, ed., *A Documentary History of the Negro People in the United States: From Colonial Times Thru the Civil War* (New York: Citadel Press, 1971), 22.

³⁴ Stanley M. Elkins, “Slavery in Capitalist and Non-Capitalist Cultures,” in *Slavery in the New World: A Reader in Comparative History*, ed. Laura Foner and Eugene D. Genovese (Englewood Cliffs, NJ: Prentice-Hall, 1969), 23-26.

Fourteenth and Fifteenth Amendments) and half a century after judicial rulings like *Brown vs. Board of Education* and the passage of seminal civil rights legislation like the Civil Rights Acts of 1964 and 1965, we have men (and women) whose stories are like that of Jarvis Cotton:

Jarvis Cotton cannot vote. Like his father, grandfather, great-grandfather, and great-great-grandfather, he has been denied the right to participate in our electoral democracy . . . Cotton's great-great-grandfather could not vote as a slave. His great-grandfather was beaten to death by the Ku Klux Klan for attempting to vote. His grandfather was prevented from voting by Klan intimidation. His father was barred from voting by poll taxes and literacy tests. Today, Jarvis Cotton cannot vote because he, like many black men (and women) in the United States, has been labeled a felon and is currently on parole.

Cotton's story illustrates, in many respects, the old adage "The more things change, the more they remain the same" . . . In the era of colorblindness, it is no longer socially permissible to use race, explicitly, as a justification for discrimination, exclusion, and social contempt. So we don't. Rather than rely on race, we use our criminal justice system to label people of color "criminals" and then engage in all the practices we supposedly left behind . . . Once you're labeled a felon, the old forms of discrimination — employment discrimination, housing discrimination, denial of the right to vote, denial of educational opportunity, denial of food stamps and other public benefits, and exclusion from jury service — are suddenly legal. As a criminal, you have scarcely more rights, and arguably less respect, than a black man living in Alabama at the height of Jim Crow. We have not ended racial caste in America; we have merely redesigned it.³⁵

So begins the introduction to legal scholar and former litigator Michelle Alexander's extraordinary book, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. The New Jim Crow has been praised for documenting in compelling detail how the current historic levels of incarceration in the United States have disproportionately targeted communities of color and function as a means of controlling people of color, just as slavery and Jim Crow did in their time.

³⁵ Michelle Alexander, *The New Jim Crow: Mass Incarceration in the Age of Color Blindness* (New York: New Press, 2012), 2-3.

Alexander acknowledges that many people find this argument hard to believe in the “age of colorblindness.” Many Americans wanted to see President Obama’s historic election as the final hopeful sign our nation has moved past race or, post-racial, and many believe the millions of other Black Americans who are imprisoned and disenfranchised are in that condition only because of individual bad choices. When we are confronted with the facts that our nation’s incarceration rates have quintupled during the last several decades and the United States has the largest prison population and imprisons the highest numbers of its minority population in the world, Alexander says many Americans simply accept the prevailing myth that “there is, of course, a colorblind explanation for all this: crime rates. Our prison population has exploded from about 300,000 to more than two million in a few short decades; it is said, because of rampant crime. We’re told that the reason so many Black and brown men and women find themselves behind bars and ushered into a permanent, second-class status is because they happen to be the bad guys.”³⁶ But, as *The New Jim Crow* argues and the data show, this is simply not true.

While incarceration may be rooted for some in poor individual choices, the glaring racial disparities in searches, arrests, convictions, and sentencing for the same crimes suggest our nation doesn’t treat everyone’s poor choices equally. What has skyrocketed over the years are not our nation’s crime rates — which have actually fallen below the international norm — but the number of drug convictions in the U.S. as a result of our declared “War on Drugs.” Many people assume next that, of course, Black criminals are being incarcerated for drug crimes at record rates because they are the ones committing them. In some states, Blacks comprise 80-90% of all drug offenders sent to

³⁶ Alexander, *The New Jim Crow*, 6.

prison. But, *The New Jim Crow* painstakingly outlines how media and political strategies manufactured the popular images of the War on Drugs as an assault on scary, violent Black male drug dealers, when in fact “studies show that people of all colors use and sell illegal drugs at remarkably similar rates. If there are significant differences in the surveys to be found, they frequently suggest that whites, particularly white youth, are more likely to engage in drug crime than people of color.”³⁷

The dramatic increases in mandatory sentence lengths even for nonviolent offenses and the far-reaching consequences that come with being classified as a felon even after a sentence is completed have made incarceration today a historically punitive form of social control and social death — at exactly the same time as record numbers of African Americans are being confined. This is how mass incarceration functions as the new Jim Crow, with predictably destructive results for Black communities and families. For those of us concerned about our nation’s Cradle to Prison Pipeline crisis, this latest danger threatens to overwhelm and destroy millions of our children’s futures. By identifying this phenomenon and giving it a name, Michelle Alexander has placed a critical spotlight on a reality we as African Americans and Christians cannot afford to deny.³⁸ We cannot ignore her careful research and stay silent about mass incarceration’s devastating effects at our own and our nation’s peril.

When African Americans look at the structured and politically established social setting of the United States we also see much of the disharmony and discord that existed in the Greco-Roman world of Paul. First slavery, then Jim Crow, and now the New Jim

³⁷ Alexander, *The New Jim Crow*, 7.

³⁸ Marion Edelman, review of *The New Jim Crow*, *Sun Reporter*, March 17, 2011.

Crow's prison-industrial system, dictate for many African Americans how far one is able to access power, wealth or even a reasonable standard of living. When we look at the history of African Americans in this country we see how we have long been taught to interpret the teachings of the Bible and Paul, often in ways that serve the very power structures that oppressed us. An ex-slave, the grandmother of Howard Thurman, revealed that when her experience negated certain oppressive interpretations of the Bible given by white preachers, she, through engaging the biblical message for herself, rejected them.

During the days of slavery, she said, the master's minister would occasionally hold services for the slaves. Always the white minister used as his text something from Paul: "Slaves be obedient to them that are your masters . . . as unto Christ." Then he would go on to show how, if we were good and happy slaves, God would bless us. I promised my Maker that if I ever learned to read and if freedom ever came, I would not read that part of the Bible.³⁹

In rejecting what she knew to be a self-serving employment of the gospel, she exercised an internal critique of the Bible. As she demonstrates, the Bible is to be read and interpreted in light of our experience of oppression and God's revelation within that context. Like Sojourner Truth, we "compare the teachings of the Bible with the witness" in them.⁴⁰ We read and hear the Bible and engage it within the context of our own experience. This is the only way that it can make sense to people who are oppressed. In the contextual content of my ministry, in Bethany Baptist Church, I see in Paul's theological teaching the primacy of God's grace taking the initiative and promoting human recovery. Paul's theology is also bound up in his professed vocation. He is both a Christian and a missionary, charged with a mandate to proclaim, as Rev. Gardner Taylor

³⁹ Howard Thurman, *Jesus and the Disinherited* (Nashville, TN: Abingdon Press, 1949), 30-31.

⁴⁰ Olive Gilbert, *Sojourner Truth: Narrative and Book of Life* (Chicago: Johnson Publishing Co., 1970), 83.

would say, “the greatness and grandeur of our great Savior, in order to secure from us a fitting reverence and a due response”⁴¹ so that we might live out the saving truth Paul found in Jesus Christ for our salvation and liberation.

It is Paul’s ecstatic and visionary experiences, his massive intellect and his experience with illness and incarceration that developed Christianity into a thriving liberating religion for the disenfranchised throughout the entire Roman Empire, and it is through Paul’s glimpses of the secret transactions of the Trinity, his experiences with illness and incarceration that gird my interpretation of a liberating and sustaining Christ and transformational and liberating Christianity today.

A Liberation Interpretation of Philippians 2:1-13 for Us

Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others. In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father. Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act in order to fulfill his good purpose (Philippians 2:1-13 NIV).

In this letter, Paul writes to his beloved church in the city of Philippi in Macedonia. Philippi was inhabited predominantly by Romans, but many Macedonian

⁴¹ Gardner Taylor, *Fifty Years of Timeless Treasures* (Valley Forge, PA: Judson Press, 2001), 74.

Greeks and some Jews lived there as well. Its people were proud of their city, proud of their ties with Rome, proud to observe Roman customs and laws, and proud to be Roman citizens. This citizenship allowed them to buy and sell property, they were exempt from land tax and they were entitled to protection by Roman law.⁴²

The church at Philippi was the first church Paul founded in Europe. The first convert to Christianity in Philippi was a woman named Lydia. Although a pagan, Lydia was attracted to the ideals of the Jewish religion. As Acts 16:14 puts it, “One of those listening was a woman from the city of Thyatira named Lydia, a dealer in purple cloth. She was a worshiper of God.” When she heard Paul preach the gospel, God opened her heart and she and her household put their faith in Jesus Christ and were baptized. The Lord opened her heart to respond to Paul’s message. “When she and the members of her household were baptized, she invited us to her home. ‘If you consider me a believer in the Lord,’ she said, ‘come and stay at my house.’ And she persuaded us” (Acts 16:14-15). These people became the nucleus of the church at Philippi. Lydia, showing great kindness and generosity, opened her home to Paul and his companions prevailing upon them to join her household and stay with them.

The church at Philippi was comprised largely of Greeks (Epaphroditus, Euodia, Syntche, Clement etc.) and from its inception women played a key role in the church and had a key role in its leadership.⁴³ Of the four Philippians mentioned by name, two of them are women who Paul says worked diligently beside him proclaiming the gospel. “Yes, and I ask you, my true companion, help these women since they have contended at my

⁴² Tabor, *Paul and Jesus*, 231-233.

⁴³ Hawthorne and Martin, *Dictionary of Paul and His Letters*, 709-711.

side in the cause of the gospel, along with Clement and the rest of my co-workers, whose names are in the book of life” (Philippians 4:3).

From prison, he thanks God for the Philippians reminding them of his constant prayer and affection for them and of his confidence in God concerning them. Philippians says much about the ways of God with people, about Christ and about how Christians should live. Paul came to Philippi as a result of a vision he had. He saw a “man of Macedonia” and heard him say “Come over . . . and help us.”⁴⁴ He shares with his favorite of people in this most personal of his letters what he has seen, heard and has come to understand from his celestial trips and encounters with Christ.

This second chapter in Paul’s letter to the Philippians, Paul gives a magnificent description of Jesus Christ pre-existent, equal with God, leaving the heavens and becoming, like us, incarnate, human, a servant totally obedient to God. He begs the church at Philippi to live humbly, generously, unselfconsciously while being thoughtfully concerned for the welfare of those around them. This was the attitude that Christ possessed and the attitude that governed His conduct. All that are called by the name Christian are to emulate Christ.

After Paul’s entreaty to his beloveds, he sets forth an exquisite hymn, a Christ hymn that sums up his teaching about the personhood of Christ and the nature of God.

Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death — even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on

⁴⁴ Tabor, *Paul and Jesus*, 234.

earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:6-11).

Paul teaches us that Christ existed from the beginning of creation in the form of God and had equality with God.⁴⁵ Christ, this agent in the creation of the world, gave up the adulation of angels and the riches of the heavens to take on the form of a mortal man, vulnerable to all human trials, tribulations and suffering. He gave it all up trading the whispers of God for the curses of men. Jesus, by emptying himself and being born of a woman was willing to be obedient to God by suffering to the point of death on the cross in order to fulfill God's purpose for Him and for all Christians—that of serving justice. This is the core of the gospel, the center of our faith, everything else is tributary. Christ came to earth to be a model of selfless service to alleviate the capricious and unjust suffering of oppressed and disenfranchised people. It is in eschewing individual gain or comfort and selflessly fighting for the rights and interests of others, of the group as a whole, that we are most Christ-like and achieve our charge as Christians. Because of His sacrifice, Christ was raised from the dead transformed by God, liberated and ultimately exalted above all others in the universe “that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:10-11). The ritual gesture of the bowing of the knees, practiced in ancient Jewish daily prayers at the mention of God's name is alluded to by Paul and gives this rightful honor to Christ. This is the liberating Christ; the one who overcomes is who we embrace as we meet the challenges that face our community today. Knowing that His love and strength is sufficient to

⁴⁵Tabor, *Paul and Jesus*, 119.

overcome all injustice, we, in our community are able to fight the injustices of today in the ways that He has demonstrated and Paul has encouraged us.

In Paul's epistles to the Philippians, he outlines a theology of liberation to the new, previously disenfranchised followers of the Christian faith that charges them with a social and spiritual responsibility to, like Christ did, fight for social justice. Though written nearly two millennia ago for a seemingly different audience, Paul's words remain resonant in a twenty-first century African American theological context.

Throughout their history in the United States, African Americans have faced similarly oppressive and disenfranchising sociopolitical conditions as Paul's original followers did under the Romans. This similar history necessitates a similar interpretation of Paul's charge to the Philippians, an interpretation of a morally conscious and politically active call to arms to liberate ourselves in the very way that Christ liberated himself from the comforts of the world in the service of our people. This active and relevant theology is indeed the only theologically appropriate and responsible response to the modern day injustices of the "New Jim Crow." It is in doing so that we heed Paul's words to allow God to work in us "*to will (us) . . . to act in order to fulfill His good purpose.*" It is through such active interpretation and living of the Word that we as a community can achieve the salvation Paul speaks of through Christ.

CHAPTER 4

DEEP DIVE IN BROOKLYN: TOWARD AN UNDERSTANDING OF THE STATE OF TODAY'S YOUTH

The goal of our project is to engage African American young adults in useful ways that address their current, unique concerns. In order to even begin to think of the ways in which we could serve our young people and deliver on the promise of the gift we are bequeathing, we needed to identify the issues with which our youth are concerned, as well as where they saw the need, and opportunity, for intervention. The first step, naturally, was a needs assessment to get a sense of the current state of affairs. I, therefore, designed a survey to address the following questions:

- What short- and long-term goals are young African Americans currently pursuing and prioritizing?
- What do young African Americans see as their biggest obstacles or challenges in achieving those goals?
- What do young African Americans see as their biggest strengths or advantages in achieving those goals?
- What problems do they see as most pressing for them? Do they see these problems as being the same for all American youth, or unique to them?
- Which institutions do they see as responsible for addressing these problems? How effective do they think these institutions currently are at doing so?
- Do African American youth of differing socioeconomic status have different experiences? Specifically, do they share perceptions of their challenges and strengths and do they believe that the same institutions are responsible for addressing their most pressing concerns?

The Survey

The survey was designed to be brief and targeted so that we could get responses to our complex research questions, with minimal burden to survey participants. Survey items were informed by our mission, our above-mentioned research questions and structured interviews with young African Americans. The structured, open-ended nature of the interview questions allowed us to introduce our initial broad research questions and through interviewees' responses, expand the scope of the questions, while refining the questions themselves, making them clearer and more targeted. Our interviewees' responses also provided rich response sets that allowed us to design a survey with closed-ended questions that were easy for respondents to answer with little time burden, but that would provide us with rich data to address our questions.⁴⁶

The survey was emailed to respondents as a Word document (see Appendix E), completed and returned via email. The survey consisted of thirteen questions that asked respondents about their goals — both short- and long-term — and the challenges and advantages they faced in attaining those goals. The question about goals contained a list of potential options, ranging from enrolling in school, to obtaining a job, to buying a house. Respondents were instructed to select as many goals as applied and to include any goals they had that were not included in the response set in the space labeled “Other.”

The questions about challenges and strengths included a response set that included

⁴⁶ DeepDive is a new type of system that enables developers to analyze data on a deeper level than ever before. DeepDive is a trained system: it uses machine learning techniques to leverage on domain-specific knowledge and incorporates user feedback to improve the quality of its analysis. DeepDive asks the developer to think about features—not algorithms. DeepDive is aware that data is often noisy and imprecise: names are misspelled, natural language is ambiguous, and humans make mistakes. Taking such imprecisions into account, DeepDive computes calibrated probabilities for every assertion it makes. DeepDive is able to use large amounts of data from a variety of sources. Applications built using DeepDive have extracted data from surveys, documents, web pages, PDFs, tables, etc. DeepDive allows developers to use their knowledge of a given domain to improve the quality of the results by writing simple rules that inform the inference (learning) process. DeepDive's secret is a scalable, high-performance inference and learning engine. <http://deepdive.stanford.edu>.

potential responses such as “finances,” “education,” “social support,” “personal motivation” and “other” (with instructions to describe). Respondents were then asked to rate on a 5-point Likert-type scale with responses ranging from “not at all optimistic” to “very optimistic,” the extent to which they felt confident in their ability to reach their long- and short-term goals.

The next few questions on the survey focused on what respondents saw as the most pressing problems facing young people in general and African American young people, in particular. Respondents were asked to choose as many responses as were applicable from a list of choices including “education,” “employment,” “finances,” “criminal justice system,” “apathy,” “lack of social connectedness” and “other.” Asking these as two separate questions (young Americans in general vs. young African Americans in particular) allows us to subtly see whether respondents see their issues as shared by all young Americans or not.

Respondents were then presented with a list of institutions ranging from “schools” to “churches” to “family” to “self” and “other” and asked to select those that they felt were responsible for addressing and resolving the problems they had identified in the previous question. They were then asked to rate how good a job, on scale that ranged from “not good at all” to “excellent,” those institutions were doing at addressing those problems.

Finally, respondents were asked a series of demographic questions, including age, gender and highest level of educational attainment, so that we could compare the responses of young people of different backgrounds.

The sample

The pilot sample was a convenience sample that was recruited through choir members, family and friends. The sample consisted of two men in their late twenties and two women in their late thirties. One of the men was a single (though in a serious dating relationship) landscaper with a child and had a high school education. The other was a single IT consultant with no children who had earned a Bachelor's degree. One of the women was a married database administrator with two children who had earned a high school diploma. The other was a single (though in a serious dating relationship) educator with no children who had earned a doctorate.

We intend to use this pilot data to further refine the survey and eventually expand the sample. Once we have refined the survey we intend to use these respondents to help us recruit more respondents, using snowball sampling.

Preliminary findings

Goals, strengths and challenges

Not surprisingly, all of the respondents had short- and long-term goals that were financial in nature. Also, not surprisingly, all respondents had homeownership as a long-term goal. The two single and childless respondents had starting a family as goals, with the older woman listing that goal as a short-term one and the younger man listing it as a long-term one. The other man indicated that he saw marriage and having children as long-term goals. The man who had only completed high school had getting a job, enrolling in school, or earning a credential as short-term goals, while the man with the Bachelor's degree and professional level job had it as a long-term goal. The sample consisted of two men in their late twenties and two women in their late thirties. Both women included getting promoted at work as long-term goals. Neither of the women,

both in their late thirties, listed enrolling in school or earning a credential as a goal at all. The woman with a child also included saving specifically for college as a long-term goal.

The four respondents differed somewhat in what they viewed as the challenges and strengths or advantages to achieving their goals. Three out of the four saw finances as a potential challenge in reaching their goals. While the two respondents who did not possess a college credential counted education as a potential impediment to goal attainment, the two who did possess such a credential did not see education as a challenge. In fact, both cited “personal motivation” as challenges to goal attainment. The mother of two cited a (lack of) social support as a challenge, indicating perhaps, the many demands on her time and resources. Presumably speaking specifically to her short-term goal of having children, the woman without a child indicated that “biology” was a potential challenge to meeting her goals.

The four respondents also identified a number of strengths that they possessed that they thought would help them to attain their goals. Three out of four of them cited social support and personal motivation as strengths. Not surprisingly, the two respondents with the highest levels of education, counted education as strengths, with the respondent with the highest levels of income and education including finances as an advantage.

In spite of having identified a number of challenges to achieving their goals, overall, the group was quite optimistic about their ability to do so, with three out of the four saying that they were “very confident in their ability to reach both their long- and short-term goals. Interestingly, the *least* amount of optimism was expressed by the respondent with the highest level of education. She reported being “somewhat confident” in her ability to meet her long- and short-term goals.

Problems facing African American youth

The respondents were in high agreement about the problems facing young people in general and those facing young African Americans in particular. All four respondents cited unemployment, education, financial stability and social connectedness as top problems.

Institutional responsibility

If the youth we surveyed cited several challenges to their goal attainment and general well-being, they also saw several institutions as bearing some responsibility in seeking solutions to these challenges. All four respondents saw schools and families as needing to hold some accountability for their concerns. Three out of four also saw the church and community organizations as having a responsibility and a crucial role to play in addressing their concerns. Responses to the question about how well these institutions were handling the task of handling the issues they deemed important were tepid, with respondents indicating that they were doing between a somewhat bad and somewhat good job.

Implications, limitations and future directions in program planning

The survey offered an entrée into the research needed to do an adequate needs assessment of and confirmed both our assertion that many of the very problems faced by African American youth today mirror those of the past—concerns about education, employment, financial stability, housing and an overzealous criminal justice system that leave them vulnerable to arrest and brutalization at the hands of the police—and that today's youth, just like those of yesteryear, look to the same institutions—schools, families, community organizations and the church, to work with them on the resolution of those issues.

Indeed the church is *not* dead and remains a crucial source of support and guidance for today's youth. It was listed, along with schools and the family, as having an important role to play in tackling the problems facing black youth. This was true across gender and age groups. For a group of youth seeking social connectedness, the church can certainly offer a place to bring young people together and to empower them to seek solutions to the challenges they face. However, it is important to note that none of the institutions listed, churches included, received high marks in doing a good job. This implicates the church as being in need of revitalization in terms of its outreach and communication to young people.

The survey data provided the basis for creating a space, both physical and spiritual, where youth can be reconnected with a liberation theology with Bible-based activism and self-empowerment at its core. In the next chapter, we describe that space, explaining how its historicity makes it the perfect site for providing today's youth with the knowledge they need to empower themselves with the strength of the struggles of the ancestors. The survey data will also serve as the basis for the topics of the speaker series and the topics to be addressed at Elders' House.

CHAPTER 5

SELMA: BRIDGING THE GAP TO THE PAST WITH ELDERS' HOUSE

Churches have traditionally been viewed as places of stability and strength in the African American community. From slavery through the long racially segregated history of the United States, when African Americans were prevented from building institutions of their own and precluded from participating in the institutions of mainstream America, churches developed and housed civil society for their people. In church, one could find music, politics, education, economic development, social services, civic association, leadership opportunities and business enterprises. Most importantly, one could find a rich spiritual tradition of survival, education and liberation. We must share our story and teach our children.

Why Selma, Alabama and Bloody Sunday Matter

In the face of fear, state violence and retaliation a dedicated community of resistance organized and mobilized in protest of the denial of the African American communities' right to vote in the state of Alabama in 1965. The struggle for the right to vote was a central demand of the Civil Rights Movement of the 1950s and 1960s. The struggle for the right to vote was most clearly represented in and around Selma, Alabama. In March of 2010, at the annual Bridge-Crossing Jubilee in Selma, Alabama, which commemorates the anniversary of Bloody Sunday, and African-Americans' successful struggle for the right to vote, international heroine Winnie Mandela issued a challenge. Her challenge to Adelaide Sanford, Thelma Adair and Emily Moore was that African

Americans should own land and property in Selma, so that we could document and preserve the legacy of our valiant struggle for voting rights, civil rights and human rights in the United States.

Section 1 of the Fifteenth Amendment of 1870 declared that, “The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude.” African American participation in the local, state and national elections were institutionally blocked in southern states through an intentional combination of literacy tests, poll taxes, violent intimidation as well as simple refusal of local election boards to obey federal law. Selma is located in Dallas County and served as an important front for the voting rights struggle in the state of Alabama sitting just 54 miles west of the Alabama state capitol in Montgomery which ironically, was also the former capitol of the Confederate States of America.

The March 7, 1965 mass mobilization that has been described as “the starting point of perhaps Alabama’s most famous civil rights moment” was but a continuation of a legacy of struggle. On that fateful afternoon, local citizens and voting rights activists launched a protest march planned to cross the Edmund Pettus Bridge and head toward the capitol city of Montgomery. Fifty years later it is remembered like no other mass mobilization since the March on Washington of 1963. On the day that has come to be known as “Bloody Sunday,” a mobilization of 500-600 marchers gathered at Brown Chapel African Methodist Episcopal Church to set out on a short walk that would change the world. An estimated one-third of the marchers had traveled from the neighboring Perry County to demand the basic right to vote. The day ended with an avalanche of

violence unlike any that had been captured on film in the history of the Civil Rights Movement. The Bloody Sunday mobilization became a watershed moment in the history of the Civil Rights Movement forever.

Only a week after the march, President Lyndon Baines Johnson spoke before a joint session of Congress and intoned, “At times history and fate meet at a single place to shape a turning point in man’s unending search for freedom. So it was at Lexington and Concord. So it was a century ago at Appomattox. So it was last week in Selma, Alabama.”⁴⁷ Five months after Bloody Sunday, President Johnson signed the Voting Rights Act of 1965. Forty two years later, then presidential candidate Senator Barack Obama marched across the bridge at the annual Selma Jubilee commemoration march standing shoulder to shoulder with many of the veteran marchers that had attempted to cross the bridge in 1965. Earlier that day, Obama himself stood in the historic pulpit of Brown Chapel A.M.E. and declared, “Don’t tell me that I don’t have a claim on Selma!” Appropriating the legacy of Selma, Obama argued that what happened in Selma made his very existence possible, proclaiming somewhat hyperbolically, “I’m here because somebody marched!”⁴⁸ Fifty years after the march, tens of thousands of people continue to make an annual pilgrimage back to Selma as the hallowed grounds of the African American freedom movement.

The Bloody Sunday march was not the first peaceful march that turned violent in the history of the United States Civil Rights Movement. Nevertheless, the powerful

⁴⁷ Lyndon B. Johnson, “Special Message to Congress: The American Promise,” delivered to a Joint Session of Congress, March 15, 1965, Lyndon Baines Johnson Library at University of Texas, www.lbjlib.utexas.edu/johnson/archives.hom/speeches.hom/650315.asp (accessed October 13, 2012).

⁴⁸ “Barak Obama in Selma,” March 5, 2007, <https://www.youtube.com/watch?v=95KC7CF5B9E> (accessed April 20, 2015).

legacy of the March 7th mobilization across Edmund Pettus Bridge has endured for decades. Though there are many reasons that could be presented for why Bloody Sunday came to “matter” the way it has, within the limits of this brief research report I will explore two reasons why this particular march came to be a “turning point” in the history of the Civil Rights Movement and of the United States itself. First, the brutal violence of Bloody Sunday was captured on film and exposed to the American public in a time, place and manner unlike it had ever been put on display before. The image of peaceful men, women and children being beaten, trampled and gassed forced the national and international community to recognize and acknowledge an officially sanctioned horror that at that precise moment no longer could ever exist in remote abstraction in the world’s most powerful democracy.

Second, the Bloody Sunday mobilization emerged from a local grassroots struggle which converged with a coalition of state and national leadership from a diversity of Civil Rights Movement organizations. Following the success of the 1963 March on Washington which helped to end the southern segregationist filibuster in Congress and secure the passage of the 1964 Civil Rights Act, the national leadership was ultimately able to make effective national appeals for institutional, multi-racial and interfaith support to leverage and efficiently maximize support for the 1965 Voting Rights Act. The timing of the Bloody Selma mobilization seemed to create the context in which the federal government was forced to concede to some of the Civil Rights Movement voting rights demands. The federal government’s willingness to make such concessions also afforded the Johnson administration the opportunity to exercise control over future mobilization strategies that could cause further international embarrassment. Ultimately,

the Bloody Sunday and the subsequent Selma to Montgomery mobilizations germinated out of a broad and historically extended social, political, legal and Civil Rights Movement context which created fertile soil for the cultivation of strategic successes in the African American struggle for voting rights.

The Capturing of the Brutal Violence of Bloody Sunday

Why Bloody Sunday matters the way it does can only be understood when the violence of March 7th is understood as an exposé of the state violence within the broader context of the struggle of the Civil Rights Movement. On March 7th it was captured on film. Though not captured on film, the people of the neighboring Perry County were intensely involved in the struggle for civil rights which also had turned violent.

Organizations such as the Perry County Civic League and National Association for the Advancement for Colored People (NAACP) had actively sought to prepare local African Americans to pass “literacy tests” that were manipulatively used by the local Board of Election to prevent African Americans from registering to vote. However, in 1964, the Student Nonviolent Coordinating Committee (SNCC) dispatched field organizers to Perry County which led the first arrests of students seeking to integrate a segregated café through civil disobedience. In January 1965 the Southern Christian Leadership Conference (SCLC) sent James Orange who encouraged a focus on “direct action” as opposed to the lawsuit strategies largely advanced by the NAACP.

In February 1965, 300 people occupied the Perry County courthouse demanding voter registration. By the end of the week, hundreds of people had been arrested including SCLC Organizer James Orange. On February 18, 1965, a “night march” of 500 people was organized by C.T. Vivian and Willie Bolden of the SCLC to protest the arrests and to give Orange encouragement as the people would “sing through the jail

bars.”⁴⁹ Local Perry County law enforcement, Dallas County Sheriff Jim Clark, Alabama state troopers along with “white citizens dressed as policeman” shot out local street lights in order to provide the cover darkness as a pretext for a violent attack on the marchers. In order to conceal, the premeditated violence, Alabama troopers viciously attacked and destroyed the camera of a white TV anchorman before launching full assault on the Perry County marchers.⁵⁰

One of the local citizens participating in the night march was an elderly man named Cager Lee. Lee was the grandfather of 26 year old Jimmie Lee Jackson, a former member of the U.S. military, ordained deacon and a young civil rights activist who had previously attempted to register to vote five separate times over the course of four years.⁵¹ When the police and white citizens began to attack the marchers, Lee fled to a nearby restaurant known as Mack’s Café where he was mercilessly beaten by a state trooper.

While attempting to take his grandfather to a local hospital, Jimmie Lee Jackson was confronted by state troopers and was beaten down to the ground. Jackson’s mother Vivian, also in the café, attempted to protect her son and was knocked unconscious.⁵² Jackson was then dragged into a corner of the café by state troopers and was shot by Alabama State Trooper Corporal James Bonard Fowler in the stomach. Jackson died eight days later from an infection related to the gunshot wound. Jackson became the first

⁴⁹ Catrena Norris, “The Albert Turner Experience,” *Bridges: Bridging Our Past, Our Present, and Our Future Possibilities* (Selma, AL: Imani Press), 22.

⁵⁰ Ibid., 23.

⁵¹ Barbara Harris Combs, *From Selma to Montgomery: The Long March to Freedom* (New York: Routledge, 2014), 33.

⁵² Norris, “The Albert Turner Experience,” 22-23.

formally recognized casualty of the local voting rights struggle identified as a martyr of the movement. The death of Jimmie Lee Jackson in Marion, Alabama became the spark that lit the fire of the March 7th mobilization in Selma.

The March 7th mass mobilization was inspired at the urging of local citizens and activists outraged over the murder of Jimmie Lee Jackson. Multiple memorial services held for Jackson were attended by large crowds from across the Alabama Black Belt. Lucie Foster is often credited with having first declared, “Let’s march to Montgomery, Alabama, and dump Jimmie Lee’s body on the steps of the State Capitol!”⁵³ Others point to SCLC Organizer James Bevel who addressed a capacity crowd that assembled at Brown Chapel A.M.E. church on February 28, 1965 where a banner hung reading, “Racism Killed Our Brother.”⁵⁴ Exhorting the packed church, Bevel proclaimed “There is a decree of destruction against the Black people in Alabama, but we cannot stand by any longer and see it implemented . . . I must go to the King! . . . We must go to Montgomery and see the King!”⁵⁵ The “King” to which Bevel referred was Alabama Governor George Wallace. The plan to deliver Jackson’s body was ultimately abandoned, but after a number of intense arguments about how to make use of the energy created by the Jackson murder, calls were made by the SCLC Organizers to Atlanta to secure the approval of SCLC President Reverend Dr. Martin Luther King, Jr. and the mobilization proceeded a week later.⁵⁶

⁵³ Norris, “The Albert Turner Experience,” 23.

⁵⁴ Juan Williams, *Eyes on the Prize: America’s Civil Rights Years, 1954-1965* (New York: Viking Penguin, 1987), 267.

⁵⁵ Peter Seeger and Bob Reiser, *Everybody Says Freedom: The History of the Civil Rights Movement in Songs and Pictures* (New York: W.W. Norton, 1989), 191.

⁵⁶ Norris, “The Albert Turner Experience,” 23.

Organizers of the mobilization had originally planned to march east out of Selma onto Alabama Highway 80. However, once the marchers crossed the Water Street entrance and onto the bridge on the west of the Alabama River, the marchers were confronted by a small army of Alabama State Troopers as well as a “posse” of local white males over the age of twenty that had been deputized that morning by Selma Sheriff Jim Clark.⁵⁷ As the marchers approached, Commanding Officer John Cloud ordered the demonstrators to disband at once and go home.⁵⁸ Williams tried to speak to the officer, but Cloud curtly informed him there was nothing to discuss. Williams, Lewis and others then knelt to pray and seconds later, the troopers began shoving the demonstrators. Men, women and children dressed in their Sunday clothes were brutally attacked by a mob of white law enforcement officers and police/posse. The marchers were beaten, trampled by troopers and police horses, tear gassed, shot at and chased down into their homes and churches while a small crowd of white spectators cheered each blow of a police baton that landed upon the bloodied, bruised and broken black bodies.⁵⁹ John Lewis’ skull was fractured and seventeen marchers were hospitalized, yet miraculously, no one was killed.⁶⁰ As amazingly, but perhaps as evidence of the police real intention to brutalize the people rather than protect “public safety,” it is reported that only one person, Annie Pearl Avery, a SNCC Field Secretary from the neighboring Hale County earned the distinction of being the only person arrested that day.⁶¹

⁵⁷ Combs, *From Selma to Montgomery*, 36.

⁵⁸ Norris, 23.

⁵⁹ David Garrow, *Bearing the Cross: Martin Luther King, Jr. and the Southern Christian Leadership Conference* (New York: William Morrow, 2004), 398.

⁶⁰ Combs, *From Selma to Montgomery*, 39.

⁶¹ Ibid.

The unadulterated violence of that Sunday afternoon exposed the brutality of state violence and the extremist character of racial segregation in a way that it had never been seen outside of the eye witness observations in the southern United States. The vicious, violent attack of the police, a flurry of racist epithets from Sheriff Jim Clark directed toward the non-violent marchers was dramatically captured on camera for all the world to see.

The evening news carried accounts of Bloody Sunday. News coverage of Bloody Sunday impacted those watching. The Southern freedom struggle was no longer a vague abstraction, but a reality, and those watching were equipped with knowledge of its effects. Arguably, ABC News had the most influence. The network interrupted the end of its Sunday night movie to show part of the assault. Coverage came at the end of the film *Judgment at Nuremburg*, which outlined the atrocities committed by the Nazis in World War II. *Judgment at Nuremburg* showed how Germans had ignored or acquiesced to the horrors going on around them. Many people viewing the coverage of Bloody Sunday thought that they were watching Nazi Germany.⁶²

Joanne Bland, who was only 11 years old when she attempted to march across the bridge in 1965 recounts, “We were boxed in . . . There was nowhere to go. I heard gunshots. We thought everyone was being killed. It’s the screams I remember most . . . People were being trampled by horses. Blood was everywhere on the bridge, people were laying in the street as if they were dead.”⁶³ What the world witnessed in the carnage in Selma was not only the chaos of the violence meted out at the hands of racist police power. The graphic images and sounds also revealed a well-organized people’s movement that had been born out of a grassroots struggle that was prepared to press forward onto victory beyond the bloody battle on Edmund Pettus Bridge.

⁶² Combs, *From Selma to Montgomery*, 40.

⁶³ Joanne Bland Interview, “Journey to Selma 2002,” Oral History Project, University of Wisconsin, June 8, 2002.

The Convergence of Powers

A powerful convergence and coalition of local grassroots leaders along with “on the ground” state and national leadership from a diversity of Civil Rights Movement organizations came together to organize the March 7th mobilization. Interestingly, the “front line” leadership of the march itself is said to have been decided by a coin toss.⁶⁴ After the coin toss, it was decided that the front of the march would be headed led by SNCC National Chairman John Lewis and the Reverend Hosea Williams of the SCLC who would serve as the national leadership. Front line leadership on a state level for the march was to be represented by Bob Mants of SNCC and Albert Turner of the Perry County Civic League.⁶⁵ Though Reverend Dr. King did not participate in the March 7th mobilization, following the mass media coverage of the violence, King issued a nationwide series of telegrams to a diverse cross section of clergy across the country urging them to come to Selma for a follow up march for justice.⁶⁶ Hundreds responded and what had been a largely local mobilization began to take on the character of a “national people’s struggle” with Dr. King identified as “the undisputed head of the cadre of groups.”⁶⁷

In addition to the national and statewide leadership however, much of the credit for the grassroots mobilization for the Bloody Sunday and the subsequent marches came from local pastors such as Reverends I.C. Acoff of Morning Star Baptist, Ernest Bradford of Northern Heights Presbyterian, Claude C. Brown of Knox Presbyterian, M.C.

⁶⁴ Norris, “The Albert Turner Experience, 23.

⁶⁵ Ibid.

⁶⁶ Combs, *From Selma to Montgomery*, 41.

⁶⁷ Ibid.

Cleveland of First Baptist, M.A. Hasty of Ward Chapel A.M.E., C.C. Hunter of Clinton Chapel A.M.E. Zion, William Kemp, P.H. Lewis of Brown Chapel A.M.E., Charles Lett of Green Street Baptist, W.T. Miniffee the presiding elder of Selma District, AME Church, Henry Plunkett of Antioch Methodist, F.D. Reese of Ebenezer Baptist, Willie C. Sowell of St. Timothy Lutheran and A.B. White of Ebenezer Baptist.⁶⁸ It is also important to note that women leaders such as Amelia Boynton, Marie Foster, Theresa Burroughs and Annie Pearl Townsend to name only a few, played important roles in grassroots community organizing for the mobilizations as well.⁶⁹

The dynamics of the efforts at consolidation and coordination of authentic leadership on a local, state and federal level was not only important in the organization of the March 7th mobilization but for the subsequently infamous “Turnaround Tuesday” mobilization organized on March 9th and the final Selma to Montgomery on March 21st. The behind scenes collaboration between Civil Rights Movement and government officials insightfully reveals the ways in which the final analysis, the forces in the federal government may have decided to concede to the movements voting rights objectives as long as they were able to maintain some control over the follow up mobilizations, much like Malcolm X had reported in his reflections upon the Kennedy administrations cooptation and control of what became known as the 1963 March on Washington.⁷⁰ Much of the behind the scenes research seems to suggest that the subsequent Selma to

⁶⁸ Alston Fijts III, “Churches and the Freedom Movement,” *Bridges: Bridging Our Past, Our Present, And Our Future Possibilities*, (Selma, AL: Imani Press, 2002), 21.

⁶⁹ Ibid., 10-11, 14.

⁷⁰ Malcolm X and Alex Haley, *The Autobiography of Malcolm X* (New York: Ballantine Books, 1964), 278-281.

Montgomery mobilizations enjoyed at least the tacit support of the federal government if managed within certain parameters.

According to phone recordings available through the Lyndon Baines Johnson Library, King had agreed with representatives of Johnson administration that he would lead the planned March 9th follow up mobilization of 1,500 marchers, but would then halt the march and “turnaround” at the Edmund Pettus Bridge. The intention of the turnaround was to transform the mobilization to a symbolic march rather than one that could potentially lead to additional violence. Governor George Wallace also apparently agreed that if the mobilization was halted before Highway 80, that he would not dispatch the Alabama National Guard to prevent the protest mobilization. Though King later attempted to defend his collusion by arguing that he did not want to violate a federal order, the response from the Civil Rights Movement organizations and local citizens was heated.⁷¹ It appeared too many as if King was secretly attempting to control the movement of the people without consulting the people themselves. On March 21st, a final mobilization which successfully marched from Selma to Montgomery was tightly organized within federal government restraints. “A total of 8,000 people from across the country traveled some part of the first leg of the journey. Four thousand showed up just to cross the now highly symbolic Edmund Pettus Bridge. But by court order, only 300 could march on the two-lane portions of Highway 80.”⁷² The story of the five day, four night pilgrimage along Highway 80 represents yet another important and fascinating moment in the Civil Rights Movement.

⁷¹ Combs, *From Selma to Montgomery*, 41-42.

⁷² *Ibid.*, 44.

As important as the mobilizations in March were, they are a part of a legacy of women and men who had been organizing themselves and working together for years for voting rights in the Alabama Black Belt for decades prior to 1965. Leadership for the Civil Rights Movement voting registration campaigns in Selma were launched in 1962 by Bernard Lafayette of the Student Nonviolent Coordinating Committee Black Belt Alabama Voter Project and his SNCC Organizer wife Colia who served as Field Secretary.⁷³ The voting rights movement in Selma, Alabama, however, was first organized under the auspices of the Dallas County Voters League (DCVL) organized in the late 1920s following World War I. The DCVL was revived during the Civil Rights Movement of the 1960s as it began to organize classes designed to teach African Americans how to register to vote.⁷⁴

Selma -- Fertile Soil for Strategic Success

Understanding the exposé of the violence, the timing, the convergence of powers and the particular historical context represented by the City of Selma represents important background for the development of the understanding for why this particular march, amidst the thousands of marches and other direct action strategies of the Civil Rights Movement is remembered the way it is and matters the way it does. One might ask, “Where else could this ‘turning point’ in the history of the Civil Right Movement have occurred other than Selma?” Certainly, there any number of scenarios that could be considered, but for a number of reasons it makes sense for this transformational event to have unfolded in Selma, Alabama.

⁷³ Combs, *From Selma to Montgomery*, 46.

⁷⁴ National Park Service, *Selma to Montgomery*, National Park Service pamphlet, 2010.

In April 1961 the Justice Department filed its first voting rights suit. The suit was filed in Selma using data collected by members of DCVL. In November 1962, the Assistant Attorney General for Civil Rights visited Selma while researching voting rights in the south. In January 1965, Reverend Martin Luther King, Jr. addressed a group at Brown Chapel A.M.E. In February 1965, only weeks before his assassination Malcolm X spoke to group of student protestors at Brown Chapel A.M.E. as well.⁷⁵ The fertile soil for change had been cultivated in Selma and the people were primed and ready to take the risks that were required for real transformation. Bloody Sunday matters because in the final analysis it represented a culmination of a legacy of struggle that had neither a beginning or an ending on that fateful Sunday afternoon, and the city of Selma remains today as the gathering place for remembrance and the promise of possibility. Elders' House is a memorial after the admonition of the Lord to Joshua to erect a memorial to serve as a sign, so that the people will remember that the Lord saves.

When the whole nation had finished crossing the Jordan, the Lord said to Joshua, "Choose twelve men from among the people, one from each tribe, and tell them to take up twelve stones from the middle of the Jordan, from right where the priests are standing, and carry them over with you and put them down at the place where you stay tonight." So Joshua called together the twelve men he had appointed from the Israelites, one from each tribe, and said to them, "Go over before the ark of the Lord your God into the middle of the Jordan. Each of you is to take up a stone on his shoulder, according to the number of the tribes of the Israelites, to serve as a sign among you. In the future, when your children ask you, 'What do these stones mean?' tell them that the flow of the Jordan was cut off before the ark of the covenant of the Lord. When it crossed the Jordan, the waters of the Jordan were cut off. These stones are to be a memorial to the people of Israel forever." So the Israelites did as Joshua commanded them. They took twelve stones from the middle of the Jordan, according to the number of the tribes of the Israelites, as the Lord had told Joshua; and they carried them over with them to their camp, where they put them down (Joshua 4:1-8).

⁷⁵ Combs, *From Selma to Montgomery*, x.

CHAPTER 6 MINISTERIAL COMPETENCIES

The Process

Within the context of Pastoral Care, whose emphasis is on exploring issues related to the care of the church community and the individuals within and beyond that community, my site team and I met to reflect upon and assess my level of ministerial competency in the thirteen areas of competency as outlined by NYTS. Together we decided that I should work to enhance my practice in the areas of religious educator, administrator and counselor.

Competencies Chosen for Development

Counselor

Dr. Maria Yellow Horse Brave Heart studied historical trauma and found that trauma due to unresolved grief, disenfranchised grief, internalized oppression, shame and destructive behaviors could continue to spread and metastasize in subsequent generations from which the original trauma occurred. This trauma can be inherited even when there is no conscious acknowledgement of its origins.⁷⁶ Further studies have noted that the grief can be displayed as shame and degradation in one generation and as aggressive anger and destructive tendencies in another. Dr. Ron Eyerman in his study of the foundation of African American identity found that “slavery is a cultural marker; few African-

⁷⁶ Maria Yellow Horse Brave Heart et al., “Historical Trauma among Indigenous Peoples of the Americas: Concepts, Research, and Clinical Considerations,” *Journal of Psychoactive Drugs* 43, no. 4 (2011): 282-90.

Americans can avoid its impact on their identities. The social condition of slavery, which all blacks in the U.S. either endured or feared until 1863, has been transformed into a symbolic condition affecting all the descendants of slaves.”⁷⁷

Historical trauma, intergenerational trauma, historical grief, collective trauma historical response trauma, as well as a relatively new concept, based on Dr. Joy DeGruy Leary’s research referred to as post traumatic slave syndrome (PTSS) are all terms that can be used to describe the suffering that our young adults at Bethany and the African American community at large have experienced. Regardless of the name or acronym, the effects and results are the same; brokenness in need of healing. In *Post Traumatic Slave Syndrome: America’s Legacy of Enduring Injury and Healing*, Dr. Joy DeGruy Leary finds that there are a specific set of behaviors and beliefs associated with the trauma of slavery experienced by the descendants of African slaves.⁷⁸ It is a theory, similar to the research by Dr. Brave Heart’s historical response trauma which hypothesizes that slavery, followed up by racism and oppression of subsequent generations, has resulted in behaviors originally implemented as a strategy for survival by the slaves.

My Site Team and I decided that *Counselor* would be one of the ministerial competencies that I would work on even though I already had an advanced degree in counseling. I wanted to explore my memories, personal as well as historical in order to make sure that I responded to others appropriately and not to any of my unresolved

⁷⁷ Ron Eyerman, *Cultural Trauma: Slavery and the Formation of African American Identity* (New York: Cambridge University Press, 2001).

⁷⁸ Joy DeGruy Leary, *Post Traumatic Slave Syndrome: America’s Legacy of Enduring Injury and Healing* (Milwaukie, OR: Uptone Press, 2005).

issues. As I worked with young adults and elders alike, I wanted to acknowledge their hurt and be sensitive enough to respect their journeys as we addressed the intergenerational concerns of past and present. It was decided that I would take the “Healing of Memories” course given by the world famous Franciscan priest Father Michael when next given in the United States. In the spring of 2013, I enrolled in “The Healing of Memories.” I completed the course and continued training and I am now certified as a facilitator.

Fr Michael Lapsley was born in New Zealand and trained as a priest in Australia before moving to South Africa. He was expelled from South Africa and went on to become an ANC chaplain while living in both Lesotho and Zimbabwe. In 1990, while in Zimbabwe, he opened a letter bomb and lost both his hands and one eye in the subsequent explosion. He now lives and works in Capetown as the Director of the Institute for the Healing of Memories.⁷⁹

Religious Educator

In my role of Co-Director of Vacation Bible School at Bethany Baptist Church, part of my responsibility is to create a course that incorporates the story of the African American experience and the African American faith walk. My proposed project attempted to establish a program of engagement that included a speakers’ series within the VBS setting and church setting. In my role of religious educator, I invited young adults to ask new questions and work toward healing and activism with creativity and courage.

⁷⁹ Gilda Graff, “The Intergenerational Trauma of Slavery and Its Aftermath,” *Journal of Psychohistory* 41, no. 3 (2014): 181-97.

Mastery is a term that all educators use and believe they understand well. But when pressed to describe precisely what it means to “master” a concept, skill, or subject, everyone has a different definition. The concept of mastery can be traced back to the time of Geoffrey Chaucer's *Canterbury Tales*. In the 13th century, the process of becoming a “master” followed a specific sequence of steps, from apprentice to journeyman and finally to master. Individuals progressed from apprentice to journeyman after learning the rudiments of the profession. They could then advance from journeyman to master only by producing a *masterpiece* that satisfied the existing members of the guild—competence could be achieved, but mastery was conferred.⁸⁰

Many professions still practice similar systems, including the field of medicine. Medical students serve as apprentices in various settings, progress to a journeyman role as medical residents, and finally receive their licenses to practice independently. But our thinking about mastery has evolved and become more complex since Chaucer's time. By considering the views of various educators and thinkers, we can gain insight into the question, what concept of mastery will most effectively guide curriculum and instruction today?

While some educators suggest that mastery is reaching a certain level of understanding of particular content, whereas competence represents the ability to apply what has been mastered. I agree with those educators who describe competence as only the second step in a four-step process to mastery, the four steps being *novice*, *competent*,

⁸⁰ Valerie Lucas-McEwen, “The Market for Emergency Managers: Competency vs. Mastery,” *Emergency Management*, July 20, 2010, <http://www.emergencymgmt.com/emergency-blogs/campus/98903704.html> (accessed April 20, 2015).

experienced, and *master/expert*. If we were facing a serious medical procedure, we would much prefer a “master” physician to one who was merely “competent.”⁸¹

The growing secularization of society makes Christian moral education ever more difficult.⁸² In consultation with my Site Team, we agreed that I could incorporate the 13th century idea of apprenticeship in my journey to attain a higher level in teaching. In order to become a master Christian educator, I worked with Dr. Adelaide Sanford for one year, attended New York Theological Seminary’s “Strategies for Effective Teaching” taught by Dr. Kirkpatrick Cohall and read books and articles by theologians and teachers William Sloane Coffin, James Cone, Cornel West and Renita Weems.

Theodore Roosevelt once said, “People don’t care about what you know until they know that you care.” Once young adults and elders alike know that you care, then you may become their model and you are able to teach and discuss difficult topics of the day. Dr. Sanford often relates the following story which exemplifies what an excellent teacher or preacher emanates. These are the qualities that I hoped to mirror in my practice.

A youngster came home after the first day in kindergarten and exclaimed to his mother, “Oh, I have the most beautiful teacher. I love her.” The child’s mother who hadn’t shared this love of another female with her child was slightly jealous and a little concerned. “Is this person going to displace me from the heart of my child?” Every day the child talked about the beauty of his teacher. Finally, the mother decided that she would have a manicure, have her hair set, put on her most flattering dress and go to meet her perceived competition. And so she did. When she got to the

⁸¹ Marc Rosenberg, (2012, May 21) “Beyond Competence: It’s the Journey to Mastery That Counts,” *Learning Solutions Magazine*, May 21, 2012. <http://www.learningsolutionsmag.com/articles/930/beyond-competence-its-the-journey-to-mastery-that-counts> (accessed April 20, 2015).

⁸² John Hill, “Christian Moral Education,” *Journal of Religious Ethics* 9, no.1 (Spring 1981): 103-117.

classroom, she met a rather plain, middle-aged, and slightly heavy woman. This was her son's teacher. The mother was so relieved.

When her son came home that day, she was much more comfortable and receptive listening to the raves about his teacher, and she said to him, "Tell me what is so beautiful about her." The little boy said, "Ma, couldn't you see? Every minute she expects something wonderful to happen." The teacher's beauty came from inside. Her face and voice didn't have a frown. She anticipated something wonderful happening. The child sensed this and expressed it as beauty. That's why we must choose joy. That's why we must choose to be each other's beloved. We must look like we expect something wonderful to happen. That expectation becomes the reflection and predictor of the reality. You teach who you are first, and then you teach, using a system of education that directs you to lead. You do not impose. You extract from the wisdom, intelligence, genius, excitement, culture of those you touch and capitalize on that.⁸³

Administrator

The second area of ministerial competency that the Site Team and I agreed that I needed to focus on was that of administrator. It was vital to the work of my proposed project that I would be able to define and analyze a task succinctly and clearly; establish concrete and realistic goals; develop strategies which flowed out of these goals; and be able to initiate a clear on-going process of evaluation. What we really were not aware of was the extent to which the internet and my facility with using the technology would play in the effective communication with our targeted communities.

Since the rise of the Internet in the early 1990s, the world's networked population has grown from the low millions to the billions. Over the same period, social media have become a fact of life for civil society locally and worldwide, involving many actors –

⁸³ Adelaide Sanford, "Education: The Moral Imperative," edited transcript of the keynote address at the 5th Annual Patrick Francis Daly Memorial Awards for Excellence in Educational Leadership on July 17, 1997 at the Hartford Club in Hartford, Connecticut. http://www.schooldevelopmentprogram.org/news/147_146005_Adelaide%20Sanford%20PD%20speech.pdf (accessed February 16, 2015).

regular citizens, activists, nongovernmental organizations, telecommunications firms, software providers, as well as governments.⁸⁴ As an administrator, I had to focus on the Internet's implications for social change because it was a tool that those twenty-five to forty used constantly. This project forced me to become adept at using the internet to communicate and to establish a web presence reflective of Elders' House.

The Internet's integration of print, oral, and audiovisual modalities into a single system has had an impact on society comparable to that of the alphabet creating new forms of identity and establishing new forms of social organization.⁸⁵ As an administrator, it was my job to create an identity so that those who wanted to know us would be able to access our "public face" by any means necessary and that meant that I had to employ all the web had to offer. The following describes the five steps that I had to accomplish to create a web presence that would move the organization forward.

1. Open A Bank Account

The treasurer of the board and I, the secretary of the board opened a bank account with a \$10,000 donation.

2. Establish Tax Exemption

To be tax-exempt under section 501(c)(3) of the Internal Revenue Code, an organization must be organized and operated exclusively for exempt purposes set forth in section 501(c)(3), and none of its earnings may inure to any private shareholder or individual. In addition, it may not be an action organization, i.e., it may not attempt to

⁸⁴ Clay Shirky, "The Political Power of Social Media: Technology, the Public Sphere, and Political Change," *Foreign Affairs* 90, no. 1 (January/February 2011), 28-41.

⁸⁵ Paul DiMaggio, Eszter Hargittai, W. Russell Neuman and John P. Robinson, "Social Implications of the Internet," *Annual Review of Sociology* 27 (August 2001): 328.

influence legislation as a substantial part of its activities and it may not participate in any campaign activity for or against political candidates. Elders' House met all of the criteria necessary for tax exemption. While the founding elders had applied for tax-exemption, it had not received 501c3 status. The application was stuck at some point in the bureaucratic process. I explained that to move forward we needed to focus on getting tax exemption as soon as possible, and board members called daily to the Alabama legislature to expedite our application.

3. Obtain the domain name—eldershouse.org

A domain name is an identification string that defines a realm of administrative autonomy, authority or control within the Internet. Domain names are used to establish a unique identity. Organizations can choose a domain name that corresponds to their name, helping Internet users to reach them easily. Domain names are formed by the rules and procedures of the Domain Name System (DNS) and any name registered in the DNS is a domain name. GoDaddy is a privately held Internet domain registrar and web hosting company. As of 2013, GoDaddy was said to have had more than 55 million domain names under management, making it the world's largest ICANN-accredited registrar. I worked with GoDaddy online to establish and purchase eldershouse.org.

4. Create a logo and website that accurately represented the mission and vision of Elders' House

I interviewed Dr. Sanford for the story of Elders' House and used selected footage from the interview to post on the website. I hired a graphic designer and worked with her to capture the essence of the elders and the hope of the younger generation, and I began writing the text that would be used on the website. Together we designed a logo, and then

with my text, photographs, video interviews and her expertise we designed the website eldershouse.org.

5. Set-up PayPal account so that Elders' House would be able to accept online donations

PayPal is an American, international digital wallet based e-commerce business allowing payments and money transfers to be made through the Internet. Online money transfers serve as convenient electronic alternatives to paying with traditional paper methods, such as checks or money orders. PayPal is one of the world's largest internet payment companies. PayPal operates as an acquirer, performing payment processing for online vendors, and other commercial users, for which it charges a fee. I wanted to ensure that when people went to the website and wished to donate funds they could do so and the donation would go directly into our bank account, and PayPal also provided record of each transaction.

CHAPTER 7 EPILOGUE

Honest communication is built on truth and integrity
and upon respect of the one for the other.

—Benjamin E. Mays

The struggle is eternal. The tribe increases. Somebody else carries on.

—Ella Baker

Keep the faith, baby!

—Adam Clayton Powell, Jr.

When this project began, there had been a waning of socio-political influence and accountability on the part of the black church. It seemed as if we had lost our historical memory of struggle and triumph. Those left in the pews were asking, “What would be the alternatives for lay and clergy continuing theological dialogue and education that would build new skills for transforming congregations, increasing community outreach, and producing engaged and innovative members?” “How would we engage young adults?” The pace of social change seemed to be increasing and we were not even acknowledging it. Malcolm Knowles in 1970 estimated the pace of key cultural changes in the past required several generations, whereas in the Twentieth Century several cultural revolutions have already occurred and the pace is accelerating. Under these new conditions, knowledge gained by the time a person is twenty-one is largely obsolete by the time her or she is forty years old.⁸⁶

⁸⁶ Malcolm S. Knowles, *The Modern Practice of Adult Education* (New York: Association Press, 1970).

Dr. Adelaide Sanford, founder of Elders' House, tells a story that her enslaved grandmother once told her—

This story is a part of the repertoire of my grandmother who was an enslaved person in this country by the laws of this country, a noble woman that I knew and loved in my lifetime. She said that there was in the history of the Ibo people, the story of a woman of moderate means who had one treasured jewel. It had great familial importance to her, and she lost it. She was frantic and agonized about the loss of this treasure and searched for it every place she went.

Any of you who have lost something know that you look where you know it isn't, and you look where you don't know where it is. That's the nature of loss. This woman over time continued to look everywhere she went for this lost jewel. My grandmother said that one day she was walking down a country road and thought about the lost jewel and began to look for it there, perhaps among the leaves and dust and broken twigs. If she were in Selma or Bedford-Stuyvesant maybe broken pieces glass and waste would guide her search for that lost jewel.

People began to see her in this agonized activity and inquired about the nature of her efforts, and she said, "I had a treasured jewel and I've lost it." They began to search with her for this jewel, falling over each other. One day a griot, the wise man, came by and asked: "What are you doing?" The response was, "Well, this woman had a treasured jewel and she has lost it, and we're looking for it with *her*." The griot then asked, the pivotal question "Is this where the jewel was lost?" The response was, "No, no, but this is where the light is."

Dr. Sanford and the elders would not let us be fooled into searching for our treasure, our young adults where we did not lose them. We went back to the pews of our church and to the foot of the Edmund Pettus Bridge to reclaim our young adults, create inter-generational dialogue, and use our history in Selma to face current challenges and springboard into new successes.

Conceptually stuck systems cannot become unstuck simply by trying harder. For a fundamental reorientation to occur, that spirit of adventure which optimizes serendipity

and which enable new perceptions beyond the control of our thinking processes must happen first.⁸⁷ When I initially conceived a speakers' series and tried scheduling speakers, I quickly found that young adults listened to elders for a few minutes, but they would listen to each other for at least a half an hour. I also learned elders would venture out during the day, but hesitated to venture forth during the evening hours. I didn't try harder and become stuck in a system that did not work, I created a new system—a Seminarian Series that met during the preaching hour. The model for this series created: a climate of openness and an atmosphere of exchange and exploration; an atmosphere that created and adventurous intergenerational learning experience based on openness; and finally created energy that carried over to the community.

Where Should We Go Now?

Certainly we now know that there is still a pressing need for continuing inter-generational dialogue, the sharing of our historical triumphs and theological education with preachers as well as black religious intellectuals. We need pastors and lay leaders alike who are willing to risk exploring new social constructions for reality, new ministries and new ways of creating energy in congregation. We must also pay attention to current modes of communication. We do not have the luxury to refuse to update our phone; ignore Twitter, Facebook and Instagram; and we cannot forget that while we must continue to try and make a difference — but we can't forget that the Lord will raise Joshuas to carry on. I am pleased to report that the series model using seminarians to

⁸⁷ D. Bruce Roberts, "How Can Continuing Theological Education Serve the Church," *Quarterly Review: A Journal of Theological Resources for Ministry* 24, no. 2 (Summer 2004): 120.

engage young and old alike is now being used at two additional churches in the Bedford-Stuyvesant area.

SELMA

If you do away with the yoke of oppression,
with the pointing finger and malicious talk,
and if you spend yourselves in behalf of the hungry
and satisfy the needs of the oppressed,
then your light will rise in the darkness,
and your night will become like the noonday.
The Lord will guide you always;
he will satisfy your needs in a sun-scorched land
and will strengthen your frame.
You will be like a well-watered garden,
like a spring whose waters never fail.
Your people will rebuild the ancient ruins
and will raise up the age-old foundations;
you will be called Repairer of Broken Walls,
Restorer of Streets with Dwellings.
—Isaiah 58: 9b-14

There are indeed sacred places and spaces that exist here on earth and we are called to them with an assigned task. We find ourselves inexplicably drawn there to do a work that has been ordained by a force unseen and Selma, Alabama was, and is such a place. International heroine Winnie Mandela issued a challenge that we, as African Americans, should own property in the place where our people — John Lewis, Amelia Boynton, Diane Nash and Jimmy Lee Jackson shed blood and some even died for the right to vote.

Women of faith heard the call and purchased a warehouse overlooking the Edmund Pettus Bridge and the divine assignment began in earnest. We began renovating the warehouse to make it beautiful, unconsciously we were rebuilding ruins, raising up age-old foundations and literally repairing broken walls. I was drawn to the project three

years before the movie *Selma* was released, won an Academy Award for best original song and the town became the *in* thing. I titled my project One More Bridge to Cross two years before the fiftieth anniversary of Bloody Sunday and the commemorative march planned by Congressman John Lewis. When it was announced in the media that President Obama would attend the commemoration, I requested that Dr. Sanford and I be allowed to meet with him on that day. We met with President Obama and walked with him, his family, Congressman Lewis, and Mrs. Boynton to the crest of the bridge. When God gives the assignment, He will guide and strengthen you and put you in places with people in leagues unfathomable. To God be the glory for the things he has done.

My beloved ones, I adore you.

APPENDICES

APPENDIX A:
DEMONSTRATION PROJECT PROPOSAL

ONE MORE BRIDGE TO CROSS TOWARD AN ENGAGEMENT OF ELDERS AND
YOUTH: A SYSTEMS APPROACH TO EDUCATING THE NEXT GENERATION

By

JAN MCCRAY

DEMONSTRATION PROJECT PROPOSAL

New York Theological Seminary

MARCH 1, 2014

Challenge Statement

I've been witness and heir to a great tradition of black liberation theology. In our community, our people's faith walk has been the foundation for activism resulting in the advancement of an entire community. My demonstration project will address those adults between the ages of twenty-five and forty years of age who have not been witness to the power of faith and struggle through a four week series with religious intellectuals culminating with a trip to Elders' House in Selma, Alabama, where we will participate in a conference examining how faith and tradition shape identity and influence revitalization of church and community.

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CHAPTER 1

INTRODUCTION TO THE SETTING

I am a member, bible school teacher and Assistant to the Interim Pastor of Bethany Baptist Church, a missionary Baptist church in Brooklyn, New York, and Bethany is the co-location of this project. I am also a member of the board of directors for Elders' House: The Elders' Gift to the Children in Selma, Alabama. The two are inextricably linked to our African American continued struggle for survival and thriving in Brooklyn. At Bethany we are experiencing a lack of involvement of the part of the young laity in decision-making, programs and community involvement. There is a great need for the spiritual renewal and the Christian Education Department hopes to be central to the revitalization of the church.

Bethany Baptist Church, Brooklyn, New York

Bethany is located in the urban community of Bedford-Stuyvesant; the majority of congregants are of African-American descent. The church has a congregation of about five hundred tithing members and an annual operating budget of close to six hundred thousand dollars. For over thirty years Dr. William Augustus Jones, Jr. pastor of Bethany Baptist Church in Brooklyn had no peer in the pulpit in preaching social justice. Countless persons and organizations like Rev. Alfred Sharpton, Glenda Brawley, SCLC's Operation Breadbasket, United African Movement and the National Action Network had sanctuary at Bethany Baptist Church with Rev. Jones. Central to our church tradition is the belief that, as Deotis Roberts teaches, "The liberating Christ, is also the reconciling

Christ; one who liberates reconciles, and the one who reconciles liberates.”¹ We read the Bible through the lens of liberation found in the ministry, death and resurrection of Jesus Christ.

We interpret the Bible through the tradition of the African American experience in the United States. Beyond our emphasis on the black experience, our church also embraces liberation theology whose message is liberation from oppression: “The God of the biblical faith and black religion is best known as the Liberator of the oppressed from bondage... To resist evil is to participate in God’s redemption of the world.”² Our task is to analyze the nature of the gospel of Jesus Christ in the light of our oppression, so we will realize the inseparability of the gospel and our current condition. Our understanding of this inseparability will bestow upon us the necessary power to *break the chains of oppression*. Dr. James Cone, one of the founders of black liberation theology, viewed Black theology as “a theology of and for our community which seeks to interpret the religious dimensions of the forces of liberation in that community.”³ In the midst of the liberation theology movement, Bethany Baptist was founded by African-American Christians who rejected the dominant view of Christianity as passive and otherworldly. Our definition of Christianity as a religion of liberation is consistent with Black people’s political struggle for justice in America and our cultural identification with Africa. We embrace a black theology that does not have its origin in seminary or university, but was created in the context of black people’s struggle for racial justice and organized in our churches. Black theology was understood as a theological reflection upon the black

¹ J. Deotis Roberts, *Liberation and Reconciliation: A Black Theology* (Philadelphia: Westminster Press, 1971).

² James H. Cone, *A Black Theology of Liberation* (Philadelphia: Lippincott, 1970), 58.

³ *Ibid.*, 62.

struggle for liberation as defined primarily by the ministries of Dr. Howard Thurman, Dr. James Cone and Dr. Martin Luther King. Black theologians no longer accepted a theology which was silent on black oppression. They reread the Bible in the context of their participation in the liberation struggles of the black poor and disenfranchised. We are committed to the liberation of our people. It is from this stance that we work for justice. It is from this foundation that there is an expectation of informed and prophetic leadership especially from the leaders of the Christian education department.

Elders' House: The Elders' Gift to the Children in Selma, Alabama

In 2011, Dr. Adelaide Sanford, Vice Chancellor emeritus of the New York State Board of Regents, educator and elder of Bethany Baptist attended the Bridge Crossing Jubilee in Selma, Alabama. Each year the bridge crossing commemorates and celebrates "Bloody Sunday," the Selma to Montgomery March and voting rights struggle. That Sunday, three civil rights activists were killed and other marchers, many of whom were children, were beaten at the Edmund Pettus Bridge. The Selma campaign would spark the passage of the 1965 Voting Rights Act and more.

Mrs. Winnie Mandela also attended the Bridge Crossing Jubilee in Selma in 2011 to receive a Resistance Award. She shared with Dr. Sanford that she felt that people of African ancestry should endeavor to buy property in Selma and to erect and create institutions that would tell the totality of our experiences. Not just the struggle for voting rights, the rights of unhampered access to public transportation and public accommodations, but concretize the enormous struggles that have been made for every piece of victory that African Americans have achieved. Three women – seniors, elders – considered the fact that the story of the quest for an education that is appropriate and liberating for children who are the descendants of African people was a story that is not

written, nor told in its enormity. These elders decided to buy a building and take on the responsibility of creating an institution for the current generation and the generations to come. Elders' House: A Gift from the Elders to the Children was born. It is a place where our children and youth can be as Dr. Sanford says, "strengthened, encouraged, nurtured, warmed, inspired, given a sense of resilience and resistance so that they can know the power and the force of an education. Not just schooling, because education is more than schooling. It is the totality of the experiences that our children and youth have an opportunity to be exposed to." Elders' House will be the site where young men and women of faith from around the country can meet and learn about their place in the history of the African American struggle. These young leaders will also be able to review historical documents that are housed at Elders' House, attend workshops and conferences and leave with a strategic plan to incorporate in their Sunday School teachings in their home church.

CHAPTER 2

PRELIMINARY ANALYSIS OF THE CHALLENGE

The problem this project addresses is the lack of knowledge and involvement on the part of the young laity in the decisions, programs and community involvement in the Bethany Baptist Church in Brooklyn New York. This situation has led to a stagnation of the congregational life of young adults and an almost non-existent participation in community activism that had been the cornerstone of Bethany's church tradition. Bethany is an assembly of about six hundred active members in a predominately African-American community in central Brooklyn, New York called Bedford-Stuyvesant.

The church is comprised largely of city workers, teachers, medical personnel and retired persons. Church income is based on the tithes and offerings of retired, fixed-income persons who have participated in the Civil Rights Movement of the 1950's and 1960's and remember the historic and important role that the church played in our community's gaining equal access to employment opportunity, public accommodations, public education and voting rights.

The church has not grown in the last decade. This is due in part to several factors: the death of its famous pastor of forty-three years; an exodus of Bethany's young people, as they have gone off to college, they have relocated to other areas of the country; the gentrification of Bedford-Stuyvesant; and the fact that the Millennials in the community have not felt connected to, or comfortable with many church traditions and Bethany's

traditional worship service. There is a great need for the spiritual renewal, an activation of Bethany's congregational life and her commitment to community activism.

This project is concerned with developing a plan for stimulating the participation of young adults and elders in the revitalization congregational life of the church and the African American community. Revitalization is defined as a movement which emphasizes the work of turning a plateau and moving towards growth. Revitalization also means that at one time previously we had vital ministries and effective interaction between young adults and elders. One of the challenges that we face is that young adults have lost the knowledge of church and cultural history and no longer want to cultivate the skill sets necessary to see their church experience revitalization. It is imperative that we don't become a congregation that does not have the corporate memory of a day when our church was reaching people for Christ Jesus and active as evangelistic witnesses in our community.

In order to address the challenges facing Bethany I plan to raise awareness; recruit religious intellectuals; institute a speakers series (videotaping the interactions); and a trip to Elders' House in Selma Alabama for two young adults of Bethany to participate in a two-day conference. Awareness raising will begin with a questionnaire distributed during Vacation Bible School (the second and third weeks of July) that assesses the cultural and church literacy of those twenty-five to forty. The questionnaire will also be distributed to young adults in Community Board 3 at its summer meeting. The results will be analyzed at the end of the term. Through small group forums, young adults can share their stories with each other and elders. They will also select three topics that are of interest to them and that they would like to explore further. The second phase will be recruitment of

presenters based on the profile that will be created for each presenter. The third phase will be the speakers' series touching the selected themes of the young adults. The culminating interaction will be the trip to Elders' House and participation in the yearly conference where each participant will leave with a working plan.

CHAPTER 3

PLAN OF IMPLEMENTATION

Goals and Strategies

As I have indicated in the preliminary analysis of the challenge, this project is concerned with developing a plan for stimulating the participation of young adults and elders in the revitalization of the congregational life of the church and the African American community. Revitalization is defined for this project as a movement which emphasizes the work of turning a plateau and moving towards growth. Revitalization also indicates that we did at one time have vital ministries and effective interaction between young adults and elders. Seemingly our young adults have lost the knowledge of church and cultural history and no longer seem to want to cultivate the skill sets necessary to see their church experience revitalized. It is imperative that we don't become a congregation that does not have the corporate memory of a day when our church was reaching people for Christ Jesus and active as evangelistic witnesses in our community.

Goal 1- Raise awareness of the role of the black church in African American liberation this summer in Vacation Bible School in the young adult class that I teach.

- **Strategy 1-** Biblical grounding. We will begin with a Bible study on the nature, history and mission of our church.
- **Strategy 2-** A survey will be distributed to assess their knowledge about the church's liberation history and the history of the African American journey during the Civil Rights era.
- **Strategy 3-** Analyze the results of the survey by a minimum of fifteen participants will provide the evaluative tool for the first phase.

- **Strategy 4-** Small groups sharing their journey and making connections. The ensuing classes will allow the students to give voice to and share their own life's stories, faith walk and the role of the church. The classes will also give us the time to begin to make the connections between their present journeys and the journeys of the past, biblically and culturally.

Evaluation of Goal 1- Completion of strategic plan for the upcoming fall speakers' series. During the final week of Vacation Bible School, the young adults will brainstorm and then create a plan outlining next steps in terms of fall forum topics, speakers, and community outreach. He told them, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Luke 10:2). It is my hope that during Vacation Bible School classes a theological, biblical and cultural foundation for the forum will be set.

Goal 2- Recruitment of two volunteers and four religious intellectuals from the African diaspora during the six weeks following Vacation Bible School.

- **Strategy 1-** I will recruit from VBS class and teaching staff to assist in organizing and manning forums.
- **Strategy 2-** I will also reach out to my sisters in ministry from Cornerstone Baptist Church, Bridge Street AME Church and Mt. Lebanon Baptist Church to assist in organizing and/or planning forums.
- **Strategy 3-** Analyze survey results to determine area/s of concern for the young people, historical events (biblical and cultural) they would like to explore and speakers and topics of interest. Selected topics of interest will be viewed through the perspective of theological tradition, biblical interpretation and historical inquiry.

Evaluation of Goal 2- The volunteers and I will be able to create a profile for each presenter and draft a letter of invitation.

Goal 3- Implementation of Speakers' Series. The presenters will have been selected according to the results of the young adults' survey and each topic thereafter will reflect their concerns. Each of the four gatherings will be videotaped.

- **Strategy 1-** Reserve the chapel and/or Fellowship hall for dates and times of forums.
- **Strategy 2-** Advertise. The volunteers and I will create flyers for distribution at neighboring churches, community board meetings and at the Bedford-Stuyvesant YMCA inviting all who wish to the forums.
- **Strategy 3-** Create website for ticket sales. While the forums will be free of charge, we will create a website for the invitees to RSVP.

Evaluation of Goal 3- The website will allow us to evaluate the efficacy of our planning and outreach based on the number of responses we receive.

Goal 4- Elders' House Conference. Major culminating conference with luminaries in the African American struggle for social justice as well as international celebrities of the continuing struggle for human rights in Selma, Alabama.

- **Strategy 1-** Those young adults who attend each of the series sessions will be considered for participation in the conference at Elders' House in Selma Alabama during Jubilee in March of 2015.
- **Strategy 2-** Attendance will be taken as attendees enter each session and a short evaluation questionnaire completed before the benediction.

Evaluation of Goal 4- Attendance, videotape of sessions and questionnaire results will be used to evaluate each session.

CHAPTER 4

RESEARCH QUESTIONS

Churches have traditionally been viewed as places of stability and strength in the African-American community. From slavery through the long racially segregated history of the United States, when African Americans were prevented from building institutions of their own and precluded from participating in the institutions of mainstream America, churches developed and housed civil society for their people. In church, one could find music, politics, education, economic development, social services, civic association, leadership opportunities and business enterprises. Most importantly, one could find a rich spiritual tradition of survival, education and liberation. We must share our story and teach our children.

Research Question 1—Historical

What was the role of education and the black religious intellectual in the black church from Jim Crow to the Civil Rights Movement – most specifically in Brooklyn?

Research Question 2—Biblical/Theological

Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates. When the Lord your God brings you into the land he swore to your fathers, to Abraham, Isaac and Jacob, to give you—a land with large, flourishing cities you did not build, houses filled with all kinds of good things you did not provide, wells you did not dig, and vineyards and olive groves you did not plant—then when you eat and are satisfied, be careful that you do not

forget the Lord, who brought you out of Egypt, out of the land of slavery.
(Deuteronomy 6:4-12)

When the whole nation had finished crossing the Jordan, the Lord said to Joshua, "Choose twelve men from among the people, one from each tribe, and tell them to take up twelve stones from the middle of the Jordan, from right where the priests are standing, and carry them over with you and put them down at the place where you stay tonight." So Joshua called together the twelve men he had appointed from the Israelites, one from each tribe, and said to them, "Go over before the ark of the Lord your God into the middle of the Jordan. Each of you is to take up a stone on his shoulder, according to the number of the tribes of the Israelites, to serve as a sign among you. In the future, when your children ask you, 'What do these stones mean?' tell them that the flow of the Jordan was cut off before the ark of the covenant of the Lord. When it crossed the Jordan, the waters of the Jordan were cut off. These stones are to be a memorial to the people of Israel forever." So the Israelites did as Joshua commanded them. They took twelve stones from the middle of the Jordan, according to the number of the tribes of the Israelites, as the Lord had told Joshua; and they carried them over with them to their camp, where they put them down. (Joshua 4:1-8)

How did and does Deuteronomy 6:4-12 and Joshua 4:1-8 guide us in teaching our children our story?

How does Deuteronomy 6:4-12 and Joshua 4:1-8 help us deal with our history's stigma of shame?

Research Question 3—Cultural

What was the effect of the black church and the black religious intellectual on the community-at-large in Bedford-Stuyvesant during the Civil Rights Movement?
What is the effect of the black church and the black religious intellectual on the community-at-large in Bedford-Stuyvesant today?

CHAPTER 5 EVALUATION PROCESS

Ongoing assessment and evaluation is critical to the success of this project. It is also necessary for stimulating the participation of the young adults and the elders in the revitalization of our church and community. Each goal will be measured qualitatively and quantitatively in order to keep focused on the people we are targeting and to measure the effectiveness of our efforts.

Method of evaluation 1/Qualitative Assessment

In July, we will begin by interviewing young adults attending VBS through online surveys administered on laptops during their first class. A 10-15 questions survey will target issues important to this group of millennials.

- Data will be stored online and will be downloaded into an excel spreadsheet for analysis.
- After each forum, an evaluation questionnaire will be completed by each participant assessing the session and identifying possible next steps of action.
- I will administer and analyze all data

Method of evaluation 2/Quantitative Assessment

The effectiveness of the project will also be evaluated according to how many participants attend each forum. The numbers of participants will be an indicator regarding our outreach and effective assessment of interests and needs.

- Attendance will be taken at each forum

CHAPTER 6

MINISTERIAL COMPETENCIES

The Process

Within the context of Pastoral Care, whose emphasis is on exploring issues related to the care of the church community and the individuals within and beyond that community, my site team and I met to reflect upon and assess my level of ministerial competency in the thirteen areas of competency as outlined by NYTS. Together we decided that I should work to enhance my practice in the areas of religious educator, administrator and ecumenist.

Competencies Chosen for Development

Religious Educator

In my role of Assistant Director of Education at Bethany Baptist Church, part of my responsibility is to create programs that tell the totality of the African American experience and the African American faith walk. My proposed project will establish a program of engagement that includes a speakers' series within the Bible School setting. In my role of religious educator, I hope to invite young adults to ask new questions and work toward healing and justice with creativity and courage. I hope to grow personally in the gifts of the spirit and I hope to be a blessing to our community. To this end, I hope to demonstrate:

- An understanding of the learning process of the continuum of human life and a sensitivity of the appropriateness of learning at the adult stage of development.
- An ability to communicate religious concepts and challenges appropriately.
- The ability to analyze the needs of individuals and communities and develop appropriate educational strategies.
- The ability to prepare and communicate subject matter.
- Clarity and organization of thought.
- To create a safe space for openness to dialogue with others.

Strategies:

- Attend class: NYTS Strategies for Effective Teaching, Prof. Kirkpatrick Cohall.
- Read books and articles by social justice theologians (i.e., William Sloane Coffin, James Cone, Cornel West).
- Attend Retreats.
- Meet with and interview social activists.

Evaluation:

- Completion of classes and attendance at retreats
- Videotape of interviews
- Discussion and review with Site Team at monthly meetings.

Administrator

The second area of ministerial competency that I will focus on is that of administrator. It is vital to the work of my proposed project that I: am able to define and analyze a task succinctly and clearly; establish concrete and realistic goals; develop strategies which flow out of these goals; and initiate a clear on-going process of evaluation. To this end, I hope to demonstrate:

- Succinctness in defining and analyzing a task or problem

- The ability to establish concrete and realistic goals
- To develop strategies that flow from these goals
- The ability to involve other persons in the process of decision making
- The ability to identify and make use of the personal and material resources of the congregation, organization, and community
- The ability to handle details with precision and accuracy
- The ability to maintain effective lines of communication.

Strategies:

- Form working committee of volunteers.
- Develop surveys and analyze data.
- Create and update Elders' House website facilitating communication.

Evaluation:

- Review surveys with committee
- Review and analyze data with Site Team and Advisor
- Working website

Ecumenist

The third and final area of ministerial competency that I will focus on is that of ecumenist. The faculty of NYTS reminds us that ecumenical comes from the Greek word meaning "the entire inhabited world" and ecumenist is one who ministers effectively in a global context, pays attention to the unity of the whole human race, while attending to the mission of one's own faith tradition. An ecumenist also encourages interfaith dialogue and understanding, and seeks to engage in activities that promote the peace of the city. To this end, I hope to demonstrate:

- The knowledge and appreciation other denominational traditions.
- The willingness and ability to foster dialogue and understanding across denominational, cultural and religious lines.

- The ability to provide structured opportunities for interdenominational, multicultural, and multifaith education.
- An ability to inform the congregation of the needs, concerns and community involvement of other congregations and groups.
- A willingness to learn from other traditions.
- Sensitivity to issues of past histories of oppression and violence.

Strategies:

- Attend class: NYTS The Black Church and Transformation of Society, Prof. Duggan.
- Attend Community Board 3 meetings.
- Ensure that my committee has interdenominational representation.
- Meet with Dr. Abdul-Matin concerning the Muslim presence in Bedford-Stuyvesant community.
- Open forums to community at large.

Evaluation:

- Completion of class.
- Copy of attendance sheets and minutes of Community Board 3 meetings.
- Minutes of meetings with Dr. Abdul- Matin.
- Incorporate at least two different cultural worship practices in each lecture opening.

APPENDICES

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APPENDIX A: TIMELINE

Date	Task/Activity	Tools Necessary to Complete Task	Person Responsible
6/2014	Proposal Approval by Director	2 copies of proposal	Me, Advisor
6/2014-5-2015	Monthly Meetings with Site Team	Secured location, analysis of evaluative tools (surveys and meeting minutes).	Me, Site Team Member
6/2014-4-2015	Monthly Meetings with Advisor	Analysis of evaluative tools, Chapter drafts	Me
6/2014	NYTS Class: Strategies for Effective Teaching (Cohall)	Class participation	Me
6/2014 9/2014 11/2014 2/2015	Meet with Pastor Bethany Baptist Church	Project Proposal highlights, updates and venue request dates	Me
6/2014	Secure web designer	Professional referral	Me, pastor
6/2014	Form working committee and schedule meetings	Meeting with Site Team	Me, Michelle Grimes & Site Team
6/2014	Open Elders' House Bank Account	Appointment with board member of Elders' House @ bank	Me, Dr. Grant
7/2014	Create and establish Elders' House website	Web designer	Pat Hodge
7/2014	Secure venue for forums (7/2014, 10/2014, 1/2015, 3/2015)	Meeting with pastor	Me
7/2014	Teach Vacation Bible School (7/7-7/18)	Course outline for young adult class, books and class materials.	VBS Director
7/2014	Create Cultural Literacy and Current Concerns Surveys	Research previous surveys and Survey Monkey	Dr. Reisig, Advisor, Site Team
7/2014	Create Elders' House Brochure	Graphic Designer	Pat Hodge
7/2014	Interview and videotape young adults in VBS class	2 VBS class sessions	Me, Melvin McCray
7/2014	Invite and schedule forum speakers	Current email addresses and contact information	Me
7/2014	Begin drafting speakers biographies	Speaker profiles and resumes	Dr. Anderson
7/2014	Forum #1, survey, analysis and taping	VBS class, David McGruder	Me, Melvin McCray
7/2014	NYTS Class: The Black Church & Transformation of Society (Duggan)	Readings and class participation	Me

Date	Task/Activity	Tools Necessary to Complete Task	Person Responsible
7/2014	Millennials' Leaders Conference Union Theological Seminary	Attendance, Interview creator of conference	Me, Melvin McCray
7/2014 10/2014 1/2015 3/2015	Elders' House Board Meetings	Attendance, participation written update of young adult progress and conference plans	Me, Griots' Collective, Dr. Cassandra Grant
8/2014	Healing of Memories Workshop and Facilitators Training	Facilitators Certification	Fr. Michael Lapsley
9/2014	Maafa—Healing Journey of African Americans	Participation	St. Paul CBC, Rev. Brawley
9/2014	Demonstration Project Chapters 1 & 2—Draft	Library research, copy editing	Me, Dr. Anderson, Tom Fuller
10/2014	Forum #2	Young Adults, Dr. Clarence Taylor	Me, Site Team
10/2014	Forum #2, survey, analysis and taping	Survey Monkey	Me, Dr. Anderson
11/2014	Demonstration Project Chapter 3—Draft	Library research, copy editing	Me, Dr. Anderson, Tom Fuller
11/2014	Establish criteria for scholarship to Elders' House Conference	Meeting with Site Team, selected members of the Griots' Collective	Me, Dr. Anderson, Dr. Matin
1/2015	Forum #3	Young adults, Dr. Adelaide Sanford	Me, Site Team
1/2015	Forum #3, survey, analysis and taping	Survey Monkey, video equipment	Me, Site Team
2/2015	Select young adult recipient for scholarship to Elders' House Conference	Meeting with Site Team and committee members.	Me, Site Team, Michelle Grimes, Dr. Adelaide Sanford
3/2015	Jubilee and Elders' House Conference	Conference attendance	Me, Griots' Collective, scholarship recipient
3/2015	Forum #4	Young adults, conference attendees, special presenter	Me, Griots' Collective, Melvin McCray
3/2015	Forum #4, survey, analysis and taping	Survey Monkey, video equipment	Me, Melvin McCray
3/2015	Demonstration Project Chapter 4 and Evaluation—Draft	Library Research, copy editing	Me, Dr. Anderson, Tom Fuller
3/2015	Complete Demonstration Project Draft		Tom Fuller

APPENDIX B: BUDGET

Date	Task/ Activity	Tools Necessary to Complete Task	Person Responsible	Budgetary Consideration/ Cost	Source of Funding
6/2014	Proposal Approval by Director				
6/2014 4/2015	Monthly Meetings With Site Team	Location Rental	Me	\$20.00 per meeting	In kind contribution by local church
6/2014	Web Design	Selected Photographs and Video Tape recordings	Pat Hodge	\$450.00	Griots' Collective
6/2014	Goal 1 Strategy 1 Advertise-ment	Brochures, palm cards and flyers	Pat Hodge	\$300.00	Griots' Collective
7/2014 3/2015	Goal 1 Strategy 1 PR/ Advertisement	Local community newspaper ads.	Michelle Grimes	None/Free	Community service
6/2014 3/2015	Monthly Meetings with Advisor	Copy of Approved Proposal Evaluations of completed goals and strategies	Me	Gas/Parking	Personal
9/2014- 5/2015	Website Maintenance	Website manager	Pat Hodge	\$40.00 per month	Griots' Collective
7/2014- 3/2015	Speaker Honoraria		Me	\$1200.00 (@ \$300.00 each)	Site Team and freewill offering
7/2014- 3/2015	Video Tape Interviews and editing	Local Church and My Image Studio	Melvin McCray		Contribution by Site Team member
6/2014- 3/2015	Research and Copy Editing	Information, paperwork gathered during the implementation of all strategies and editing of all copy	Me Tom Fuller	Gas, parking, copying etc.	Me

Date	Task/ Activity	Tools Necessary to Complete Task	Person Responsible	Budgetary Consideration/ Cost	Source of Funding
6/2014- 4/2015	Survey creation and analysis	Survey Monkey	Me		Site Team
3/2015	Scholarship to Elders' House	Travel expenses, hotel, meal allowance, conference fee	Dr. Casandra Grant	\$750.00	Griots' Collective and Local Church

*My Site Team has agreed to raise funds for the various activities of the demonstration project.

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APPENDIX B:
PROFESSOR CLARENCE TAYLOR INTERVIEW
JANUARY 20, 2013

Female Voice: Please give us your name and title

LT: Okay. Clarence Taylor and I teach at Baruch College. I teach in the History Department and in the Department of Black and Latino Studies.

Female Voice: You've written a book "Black Religious Intellectuals: A Fight for Equality from Jim Crow to the 21st Century". Repeat the whole title.

LT: Okay. The book is entitled "Black Religious Intellectuals: The Fight for Equality from the Jim Crow Era to the 21st Century."

Female Voice: Now you tell us, in the book you say that the religious leaders played a central role in the intellectual life of the United States, not just black life, but the whole of the United States. Take us from how, what role they played and expand it to...

LT: Sure, to today. Well, first of all, I think it's important to understand that many of these religious, black religious activists are intellectuals. They have been classified either as activists or leaders, and people have sort of ignored their intellectual contribution to American society. And I think by doing that we sort of limit who these folks are and their major contribution. Ahh, there's absolutely no doubt that many of the activists that we talked about are not just activists, but religious intellectuals because they are changing the way we think about, ahh, issues of social justice. Ahh, they write about it, obviously they speak about it and they're in the forefront and they're changing public opinion. Now, this is how we classify white intellectuals usually, you know, people who are going to have some impact on the way people think, have an impact on public policy and so forth. So why isn't this true for black intellectuals? Especially black religious intellectuals who are speaking to large numbers of people in a given day, right? So, that's what brought me to this title. Umm, you know, I'm writing about, I've been writing about, umm, certain black religious figures such as Al Sharpton and Louis Farrakhan and Milton Galamison, and then when searching the literature for intellectuals and black intellectuals, what we find is that they put the black intellectuals, most of them, into sort of, they fall into that sort of secular category. You know, so they're members of the Communist Party or the Socialist or, you know, some type of radical, some type of radical politics; but religious figures are usually never included, but they have some religious figures in there, they have Martin Luther King, Jr., for example, you know. He's mentioned quite a bit as a religious intellectual and they appreciate his religious intellectual contribution. Ahh, Benjamin Mays, another important figure. Umm, but it raises questions of why some and not others? And so, they got me to think about the people I write about and say, these folks are important religious intellectuals, black religious

intellectuals. And then we need to examine, you know, exactly what they are doing. Ahh, particularly in the 20th Century. Well, they are challenging the American apartheid system. They're doing this in various ways that are extremely important, you know, they have a voice. You know, they are attempting to make an impact on public policy and public opinion. So, I think it's important to, and that's why I decided to write this book and focus on, you know, exactly what are they doing? Ahh, people such as, ahh, Al Sharpton and Milton Galamison and some of the others that I am so interested in, including also Louis Farrakhan.

Female Voice: Can you talk about expanding the boundaries of politics?

LT: Yeah. I think that's a fine example of going beyond politics, a certain type of politics and grasping that realm, ahh, of, called sort of intellectual endeavor. So, ahh, in one chapter in that book, chapter 2, I focus on an important period in American history, the Cold War period. In fact I note that the Cold War is the most important event of the 20th Century. Why it is the most important event of the 20th Century? Umm, because the Cold War really divides the world into two camps. You know, you have the folks who are supporting the United States and its allies who are fighting essentially for capitalism, but they put it in terms essentially of fighting for democracy, and of course, you have the Soviet Union and its allies who are fighting for communism or to establish more of a sort of socialist world. Umm, so, you know, everything's sort of divided and determined by which side you are on with these two camps. Umm, so domestic politics also, it's not just international politics, but its domestic politics. So the Cold War sort of defines who the enemy is and in the United States the enemy is some cases is no longer based on race, but based on ideology. So, the Cold War really has an impact in shaping many aspects of our life. I would even argue the type of clothes people wear, the type of music they select, the films that they are watching are shaped by the Cold War. Umm, the Cold War, in particular when looking at who the enemy is in the United States has labelled the enemy as those who are in the communist camp. Umm, and black religious intellectuals are not absent from this, this debate that's taking place. Many of them fall into either the camp that's more supportive of the Soviet Union and its allies or others that are more supportive of the United States and its allies. But? Some of them carve out a way still to struggle for civil rights, either, you know, both camps. So those who are sort of in the more democratic fashion, and when I say the democratic fashion, I'm talking about a sort of broad definition of democracy, and this would include people from the Republican, who are members of the Republican Party and people who are members of the Democratic Party, and this is true among the black ministers. They are using; they are talking Cold War language. They are discussing America in the sense that, you know, ahh, this is a period where America has an opportunity to challenge fascism, challenge racism, it has an opportunity to essentially expand the rights of African Americans, be on the side of democracy. So, ahh, many Brooklyn ministers, for example, ahh, like I said, Republican and Democrat, you know, sort of pushed this sort of Cold War ideology in order to help expand, ahh, the rights of African Americans. Umm, on the

other side you have some in the more radical camp who sort of criticize the United States and challenge the United States for its policies and know that we need here is a broader definition of democracy and civil rights that fall in the line of looking at economic justice. So people such as Milton A. Galamison fall into that camp, much more critical of the United States and its policies and saying, more abrasive, of a socialist world. And so, you know, he makes the connection between the issue of race and class. So, we can't just talk about expanding voting rights, we have to talk about expanding economic rights, economic justice.

Female Voice: Where does this conversation take place?

LT: This conversa...well, for Galamison it takes place everywhere he can, you know, have a platform. It takes place on a weekly basis in his own church, Siloam Presbyterian Church in Bedford-Stuyvesant, and becomes the largest black Presbyterian church in the country, thanks to Galamison. It's a middle-class-oriented church, umm, but nevertheless Galamison goes there on a weekly basis and he talks about racial oppression, he talks about class exploitation, he talks about and he criticizes militarism, he talks about working with folks who are out there struggling for racial and economic justice, umm, if they're in the labor union, we should go out there and support them. If they're in the American Communist Party, we should support them, join force to go out there and fight with them. So Galamison does this in his churches. He does this on the radio also, you know, when he has the opportunity to speak on the radio. He does this in the newspapers. So, anywhere he can express this view, he does. He's labelled as a communist by many of his enemies, and Galamison was not a member of the Communist Party, he was not a fellow-traveler of the Communist Party, but, even though J. Edgar Hoover called him a fellow-traveler. Galamison, you know, was interested in racial and economic justice.

Female Voice: Can you talk about William Augustus Jones, from his pulpit?

LT: Yeah.

Female Voice: Okay.

LT: Yeah, umm, Jones, I would place him in the camp of the more liberal-minded ministers in Brooklyn. He came in 1962 from Philadelphia to head Bethany Baptist Church, and he brought with him this tradition of activism. While he was in Philadelphia, he worked with the Reverend Leon Sullivan who had conducted many civil rights campaigns in the city of Philadelphia for social and economic justice, and when Jones came to Bethany, he continued in that tradition. So Jones is involved in the Tasty Bread campaign early on in his ministry, pastorship, at, umm, Bethany. Putting pressure on Tasty to hire more black employees. Ahh, he joins other ministers and targeting stores in Bedford-Stuyvesant using that sort of selective boycott campaign that Leon Sullivan had used in Philadelphia. So, going to certain merchants and saying, "Look, you need to hire black workers. If you don't, then what we're

gonna do is we're going to launch a boycott against you." This is highly effective. Jones is instrumental in the, umm, struggle against Downstate Medical Center in 1963 when a number of ministers, including Gardner Taylor, including Milton Galamison and other ministers, sort of joined forces with the Congress of Racial Equality, the Brooklyn branch, to put pressure on the state to hire black and Latino men as construction workers. Because construction workers union, the trades union just kept blacks and Latinos out. And so Jones is involved in this sort of racial and economic justice early on in the 1960s, and, of course, he continues this throughout his career.

Female Voice: I'm gonna ask you to go back.

LT: Sure.

Female Voice: A. Philip Randolph.

LT: A. Philip Randolph is a person you would not; people would not consider a religious intellectual [chuckles]. An intellectual by far, yes, but not a religious intellectual. A. Philip Randolph is, has been classified as an atheist, a man who really had no use for God, he was early-on a member of the Communist Party, its Youth Division, I believe. He then became a member of the Socialist Party, one of the early black members of the Socialist Party. And so, his biographers know that Randolph had no use for religion. When I did research on Randolph, I found something different; I found that Randolph had a lot of use for religion. He became the head of the Brotherhood of Sleeping Car Porters, the first African American union to be recognized by a major corporation in the United States, the Pullman Company. But Randolph headed this struggle for recognition and it was a 12-year battle, starting in the early and mid-1920s, 1925, to be exact. Randolph, during the struggle, I noticed when I'm reading his speeches and I'm looking at his letters, I said, "A lot of this sounds pretty religious to me." He is talking about God in many of these letters when he writes to his members, or he is giving a speech. Of he talks about the triumph, almost the fight over this in more religious terms, so I said, "Randolph is clearly using religion here in a way that other people have completely ignored." It's quite interesting when he's organizing the campaign to win recognition, he turns to black ministers, in particular in Chicago, but in other places also, but it's not just the large churches he goes to, he tells his followers, "You know, we need to pay attention to the small churches, in particular the Pentecostal churches." You know, the most religious, or some sociologists say overly-religious groups. Now Randolph said, "These are the groups that you will find that will be much more sincere in this battle for economic and social justice for, for African Americans. So, you know, I think Randolph is, even though he is not a minister, he clearly uses the language of religion and so, therefore, I classify him as an important religious intellectual. One of the earliest in the 20th Century, to sort of step out on the ground, and then you sort of talk about expanding the boundaries, you know, in this sense, we are expanding the boundaries here, you know, and to be a religious intellectual doesn't mean that you have to be an ordained minister. Right, you don't have to be the pastor of a church. You know, you may not

be, but you are in this religious community and you see the importance of religion and its significance in the struggle for social and economic justice. And, by the way, that's also true with people like Ella Baker, who I write about. She was not a member of the clergy, but, like Randolph, you know, she comes from a family whose father was a pastor, in fact, I think, in Ella Baker's case, I think her mother was a pastor, and she was influenced a great deal by her mother.

Female Voice: Can you explain who Ella Baker was?

LT: Yes. Ahh, Ella Baker, and that's important, I'm glad you asked to explain who Ella Baker is because I ask that question to teachers when I speak to them and they have no idea who Ella Baker is, high school teachers who are teaching social studies. But, she's an extremely important person in the civil rights struggle, and as we talk about the 50th anniversary of the March on Washington, and, you know, the focus on Martin Luther King, Jr., well, we should also be focusing on Ella Baker. Cause Ella Baker contributed to the civil rights movement in major ways. First of all, Ella Baker was struggling decades before King was even on the scene. You go back to the 1930s, Ella Baker was extremely important in organizing co-ops in New York. In 1940 she was in the, working for the NAACP, in 1950 she actually became the person who took care of all the chapters in the NAACP, she headed the New York branch of the NAACP, also, fighting for social justice. So, Ella Baker has a lot of experience in terms of organizing, and throughout this period, Ella Baker had come up with an important philosophy for organizing people to take on the struggle for racial equality and what she called group-centered leadership. For Baker the struggle should not be led by the charismatic leader. The charismatic figure, according to Baker, could either die, and then what happens to the movement? It dissolves. Or a charismatic leader could take the movement in the wrong direction. Instead Baker argued that leadership should rest in groups, and so it's important to train ordinary people to step into leadership, and she particularly worked with black women in this capacity. Now this is important because when SNCC comes on the scene, when the Student Non-Violent Coordinating Committee, student are deciding to organize this group, you know, they meet in, ahh, at Shaw University in Raleigh, ahh, the students are then confronted with should we become a wing of the NAACP, as advocated by Roy Wilkins and members of the NAACP who are at that meeting, and Martin Luther King and SCLC said, no you should become a student wing of SCLC. Baker tells the students, "Do not join any of these groups, remain independent." And they listen to Baker, and they not only listen to her, they adopt her style of leadership, they adopt her approach, sort of group-centered leadership. And so, when, looking at civil rights movement, you? note/know? that SCLC, the Southern Christian Leadership Conference, the ministerial wing of the civil rights movement, adopted non-violent resistance. The group before SCLC, CORE, which was organized in 1942, also uses non-violent resistance and so does SCLC, I mean, excuse me, ahh, SNCC, they also adopt non-violent resistance. So, what's the difference? Well, they're all three philosophically different, ahh, CORE adopts the Mahat... Mohandas Gandhi approach, you know, umm, they're the ones

that make the argument that, you know, you've gotta turn the other cheek and what would happen is the person who is the abuser will than have this awakening, moral awakening, because you are not resisting his attacks. SCLC also adopts that and quickly moves to a much more pragmatic way of doing it, ahh, intentionally what we're going to do is sort of manipulate the media and the public to see us as, you know, essentially long-suffering and then they are going to be outraged at these attacks and then put pressure on the politicians to take action, but nevertheless, we have to be in charge of this. And SNCC, on the other hand, adopts the, the sort of group-centered leadership approach, you know, non-violent resistance, what we're going to do though is train people who live in the community, we're going to organize them, we're going to train them and they are then going to step into leadership and we're gonna sort of step back and let them take over. Cause any of us can be killed at any time, what happens to the movement, you know? So Ella Baker's impact is quite dramatic in the civil rights movement, and, like I said, she shaped the SNCC and SNCC had some of the most dynamic events in the 1960s, you know, it's SNCC that leads that struggle in Mississippi, Mississippi Freedom campaign. You know, they're quite instrumental in the struggle March to Selma and pushing, essentially pushing Dr. Martin Luther King, Jr., you know, to join that march. So, Ella Baker is a person who doesn't get that attention, but nevertheless, I mean, she's there, you know, her mark on the movement is profound.

Female Voice: And you consider her a black religious intellectual?

LT: Yeah. I do consider her a black religious intellectual, like I said. Even though she was not a member of the clergy, I mean, Ella Baker, first of all, was quite extraordinary in terms of her work with religious groups. She did work with SCLC, in fact she was its first, sort of, umm, executive director of SCLC. Some people say the second director, but, umm, quite significant in working with the ministers. But I mean, also what her work throughout the 1930s and 1940s as a person who is informed by her religion. I mean, these principles of, you know, essentially social and economic justice for people come out of her experience in the black church, that she makes this clear in her telling, and people who have written on Ella Baker note that, you know, she always notes that she was formed by this, you know, what motivated her is her, essentially her, ahh, her religious beliefs.

Female Voice: Talk about Pauli Murray.

LT: Ahh, Pauli Murray, also an extremely important religious intellectual who was a member of the clergy, right. The first African American woman to be an ordained minister in the Congregational, ahh, Church. Ahh, Pauline Murray, umm, struggled, umm, early on against racism and she talks about this in her autobiography, you know, it's, umm, umm, travelling on trains and essentially facing discrimination and Jim Crow. She gets involved when she goes to college, when she attempts into the University of North Carolina, you know, getting to, trying to get the NAACP to fight for her ahh, get her entrance into UNC. Pauli Murray is extremely important later on

in the struggles in Washington, D.C., ahh, and that struggle to desegregate that Jim Crow city. Umm, and, of course, she becomes an attorney and Pauline Murray uses her skills, ahh, in terms of pushing civil rights legislation. But she decides to go into the ministry and that's an important step for Pauline Murray, ahh, actually in that whole struggle for, ahh, for black women. Women in general, to sort of open up that door, those doors among religious institutions that sort of closed, of locked women out. So, ahh, Pauline Murray is an extremely important black religious intellectual who doesn't get enough play when discussing the civil rights movement. I don't think I heard anybody mention Pauline Murray in this, ahh, 50th anniversary celebration. I mean, I mean, you may have heard, I haven't heard anybody talk about Pauline Murray.

Female Voice: I want to stay in Brooklyn.

LT: OK.

Female Voice: That's what I have to stay in.

LT: Sure.

Female Voice: Concord Baptist Church.

LT: Concord Baptist Church, yeah.

Female Voice: Gardner...

LT: Gardner Taylor, right, became pastor in 1948, ahh, Concord Baptist Church. Ahh, one of the most important 20th Century religious figures in the United States. He headed probably the largest church, you know, you talk about mega-churches today, right? Well, in the 1950s and 1960s, Gardner Taylor has, you know, thousands of members of Concord. At one point he claims to have 10,000 members. It's interesting because Abyssinian Baptist Church under the leadership of Adam Clayton Powell said, "Well, we're larger. We have 10,001 members." [chuckles] Of course, there's no way you can prove this, but there were lots of members of Concord Baptist Church and they're attracted, of course, because of Gardner Taylor is clearly dynamic preacher. Ahh...

Female Voice: Would you consider him an intellectual as well?

Lt: Yes, I do consider Gardner Taylor an intellectual. Gardner Taylor's sermons, his own writings on religion, umm, are extremely important, and, of course his struggle for civil rights is also important. Ahh, it is Gardner Taylor who leads he struggle to take over the National Baptist Convention, Inc., ahh, in the 1950s. And some people know about the struggle, it's Taylor who teams up with a group of other ministers to take over the convention because the convention was not in support of the civil rights

movement. It was headed by a man... a pastor by the name of Joseph Jackson from, umm, Chicago, who was a Republican, who was not in support of the movement, who was not, didn't like Martin Luther King, Jr., and Taylor and others said it's crazy to have the largest black organization in the country not in support of this civil rights struggle. So he and his colleagues, including King, you know, they planned, they sat down and they actually planned to take over the convention by running Taylor against Joseph Jackson for president. And Taylor actually wins, but Joseph Jackson refuses to concede, that's in '59 or '60, but the following year when there's a convention, you know, Taylor decides he's going to go claim the leadership and he marched on the stage. Joseph Jackson refused to relent, a fight breaks out, this is in Kansas City, Missouri, and one of the ministers falls off the stage, hits his head and he dies. And Taylor and his supporters' sort of move off the stage and Jackson claims victory. And, but, he then blames, not, ahh, Taylor, but he blames King for the whole, for the whole fiasco. And he removes King from his post, but King, along with Taylor, along with William Augustus Jones and others form another convention, a rival, the Progressive National Convention. And they have a huge number of members, about half the size of the National Baptist Convention, but nevertheless, it's still an important move in order to get the civil rights and get, ahh, get the civil rights movement some support from black churches. And that's something that people don't realize that, I was just thinking about this the other day, how few churches supported the civil rights movement. Now we're celebrating the 50th anniversary of the March on Washington, you would think every black minister and pastor in the country supported this movement and it's not true at all. And in fact I remember having a discussion with my pastor, of the church I attended, Berean Baptist Church, which was small compared to Concord, Berean only claimed 2,000 members. But, I remember, Hilton L. James, the minister, saying to me, "I never did like Martin Luther King, Jr.", you know, and that was in support of what he was doing. So that was sort of telling, and this was true with many ministers, they weren't joining the civil rights movement. So, we, it's sort of a, ahh, misperception to see this as sort of a religiously-led movement. And that brings me back to the people like A. Philip Randolph, who is coming out of a labor movement, even though he is using religious language and an important component of that movement, and particularly the early stages of that movement, was the labor movement. You know, and that's why they were say..., that's why we had this struggle for racial and economic justice. And that's when people like Randolph and then, later, people like Milton A. Galamison and others who I mentioned in that book were, sort of pushed back that notion.

Female Voice: How important is it for black churches to have a forum where this, where intellectuals can voice their theologies, ideologies to lay people, to congregates, to...

LT: Well, I think it's really important that black churches be able to do that and more so that they're out there in the forefront for social and economic justice. And, you know, we don't see that today, you know, in particular in this craze for prosperity, sort of prosperity gospel notion sort of takes us away from the sort of social and economic

objectives of many in the black churches. And so I, I sort of wonder, I'm looking at these major fights that are taking place in New York City, for example, when parents are out there protesting the closing of schools, I'm asking myself, "Where are the black ministers? Why aren't they out there on the lines with the parents who are fighting?" Well, one reason they're not is cause many of them, those big churches have gotten money from Bloomberg, he sort of bought them off and they became part of the white establishment. Ahh, then we want to know why they're in trouble. You know, so, ahh, yeah, it's important that they be out there, they're able to open those churches, voice an argument, you know, to con...to convince people that we have to sort of struggle against what is taking place in their city. Umm, and black churches don't do that, you know, and we lose really an important voice.

Female Voice: Thank you.

LT: Yep. You're welcome.

MM: I've got two questions.

LT: Okay, sure.

MM: Umm, this issue of class in African American society which doesn't get talked about much, it seems to be like a central issue in our lives, and I think it was highlighted quite starkly during maybe the 30s and 40s when there was this Harlem Renaissance and this Sugar Hill enclave in Harlem. Can you talk a little bit about that?

LT: Yeah, well, I would argue that class is, has been extremely important issue among African Americans. It's, ahh, an historian by the name of Clarence Lang, in his work, who notes that it's the African American working class by way that sort of shapes the black freedom struggle and its agenda. The agenda of struggling for jobs, you know, Fair Employment Practices Commission, you know. These are issues that are really important to black working-class people. You know, when you look at the first march on Washington, right, I mean, that's a struggle to force the President of the United States to end discrimination in the armament industry, and throughout industry, you know. So, it's a really important linking this issue of racial justice with economic justice. Even into the, well into the 1960s, you know, the March of Washington was a March on Washington for Jobs and Freedom, and the jobs part is, you know, umm, people, I see they're mentioning at this point, you know, but they really don't elaborate on it, you know, and, and, the importance of A. Philip Randolph who was the symbolic head of that 1963 march. You know, saying, he was an important civil rights leader, but an important labor leader who trained many people in the civil rights movement, so you look at someone like, ahh, E.D. Nixon in Birmingham, not Birmingham, I'm sorry, ahh, ahh, in 196..., yeah, Birmingham, I'm sorry, no, no, I'm wrong, I'm sorry, it's, ahh...

MM: Montgomery?

LT: Montgomery, yes, I'm sorry, Montgomery. In 1963, excuse me, 1955 or '56. He comes out of the Brotherhood of Sleeping Car Porters, you know. And so does Rosa Parks in the sense that she worked as his assistant. So, the whole idea that it's the black working class who sort of step, stepping up to the forefront, you know, we sort of lose that, you know. And that Montgomery bus boycott, who were the people out there boycotting? Right? You know, many of them black women who are domestic workers, who are doing, you know, sort of day laborers, they are the ones who are fueling that boycott and somehow, you know, we sort of lose sight of that, and that whole significance of fighting for racial as well as economic justice. So, you ask me about the sort of black elite, you know, the black, many in the black elite, looking at people like W.E.B. DuBois, you know, extremely important in a sense of having, giving us a history, you know, writing about the history of African Americans in the United States and the, writing about these important struggles, ahh, on the other hand, you know, DuBois was not an organizer of mass movements. I think that's important to point out. So, he sort of misses the boat on the Garvey movement, right. Garvey did organize masses of people. And those folks were working-class people who were drawn to the Garvey movement. Because he did sort of talk about economic component, ahh, in that struggle for justice. And so I think class is really an important component, you know, it gets a little messy when we're talking about it, when no one really, you know, ahh, very few people really want to bring it up. Because you really bring it, you add class to the picture, then the civil rights movement, nationally one has to raise the question was it successful or not? Until, you know, the celebration is one where it's a movement of triumph, right? So people march across the Edmond-Pettus Bridge on this 40th anniversary, right? You go to D.C. and we hear about King and the speech and, you know, how America has changed, that, you know, politicians, even Republicans now sort of embracing the movement and King, you know, and saying how far we have come, right. But yet, the economic component to it, not so fast. We're seeing more disparity of wealth than ever before, particularly black and Latino communities.

Female Voice: Than even back then.

LT: I'm sorry.

Female Voice: Than even back then.

LT: Yeah. It's worse now than it was 50 years ago. It's worse than it's ever been. So, one has to raise the question, how can we see this as a triumph? So, uhh, I, I, I think, you know, people may not want to talk about it, but I think it's extremely important because, you know, that's how we're gonna get a full picture of this. Because the movement was not just about racial justice, it was not just race specific. You know, you gotta constantly talk about that economic justice, that's an extremely important part of it, I mean, Martin Luther King said, you know, "What good is it to go to a restaurant or a room and I don't have enough money to buy, to purchase what's on the menu?"

MM: Last question. The Gardner Taylor reference. You mentioned that he was one of the most important preachers in 20th-Century America, ahh, and you mentioned his prowess as a preacher and as an organizer for various civil rights movements. Ahh, what about his preaching and his pastorship of the Concord Baptist Church in which he was able to build this Christ Fund, a million dollars, this credit union and senior citizens home and clothing exchange, it just seems to me that we're not likely to see the likes of him again.

LT: No, I agree with you, I think you just, ahh, said it very well, all these accomplishments, in fact my grandmother was, my brother shaking his head correctly, in the home for the elderly that Gardner Taylor built. No, I, he served the community in ways that you just don't see ministers doing, ahh, I don't want to just say it's Gardner Taylor, it's Gardner Taylor obviously who provides that leadership, but, you know, you have to have members of that church who are out there on the forefront doing that and Gardner Taylor was able to get people to do that. Ahh, of course, he just had a sense of what's important to the community. You know what I mean? And this is what I mean by sort of social justice and I go back to sort of criticizing the, this rise of prosperity gospel, where it's, you know, about making money. You know, and you get these guys who are, you know, who know very little about the social gospel, but are trained as MBAs, you know, walking around with MBA degrees, heading churches. Umm, you know, there's something profoundly wrong with that. I think it's sort of taking; it's removing an important institution in this sort of struggle for social and economic justice.

MM: Did women get short-changed in the movement? Because no one, no women spoke at the first march and there were, I guess one was about to speak and then they pulled her off at the last minutes, ahh, Ella Baker pushed off the center stage and pushed to the background and...

LT: Yeah, no doubt that women were, you look at some of the, well, the SCLC, it was terribly sexist, you know. That's why Ella Baker walked out of SCLC. She had major fights with these ministers who were half her age and, you know, essentially telling her how to, you know, organizers, "You can't tell me how to organize, I was organizing before you were born." But, yeah, just not recognizing, ahh, the organizing, intellectual work of women. You know, the problems that, that people at SNCC had over that, so, ahh, but it's not, the discrimination was apparent in the movement, but nevertheless, despite that, women still played a major role in that civil rights movement. There's a wonderful book out, ahh, called "How Long, How Long" looking at different roles that women, leadership roles that women played in the movement, and so, you know, there is the intellectual, ahh, and the sort of outward role that many ministers, I mean, many men had, but that's also true for some women also. Ahh, but they also played community-bridge leadership roles, so, people like Fanny Lou Hamer, an extremely important significant leader in the civil rights

movement and we should look at her as leader, as well as people like Ella Baker, and we mentioned Pauli Murray and others.

MM: What fires you up about your work? What turns you on? What is your *modus operandi*?

LT: Ahh, it was always trying to, ahh,

MM: When you say “it”, explain what it is.

LT: Yeah, it is, in terms of the work, you know, my research, sort of uncover, I guess, events and, and stories that I never knew about. That, you know, I sort of see this for the first time, and I said, “Whoa, this stuff is pretty interesting.” You know, and because I find it interesting, I gotta think that everyone else is gonna find it interesting. But, no, I think, what really sort of motivates me, ahh, is hopefully that this work will serve some purpose of informing people of the truth and also giving them, letting them think about other ways of trying to address some of the social and economic disparities in this country. So, a book that I wrote on the New York City Teachers’ Union, you know, I talk about a model that this old teachers’ union created, that if we had today, things may be a little different, you know, you wouldn’t have the animosity that existed between teachers and parents if we had a union that was sort of based in their doing some community work. So, you know, not to replicate this kind of stuff, you know, but at least it can sort of inform people how to, ahh, sort of address, like I said, some of the disparities that we face today.

MM: Thank you very much.

LT: All right. Thank you. Thank you.

APPENDIX C:
ADELAIDE LOUVENIA HINDS SANFORD INTERVIEW

AS: My name is Adelaide Luvenia Hinds Sanford. That's the name that I answer to, but in reality I can never know my name. I can never know what my ancestors would have called me. And I can never go home; I can never know where home is. Can never get a post card from home or send a message by mail. And I can never forget the fact that I have no name given to me by my ancestors and have no village, no town that I can send funds to dig a well for the children that are left there. And it is that sense of urgency about knowing who I am and how I got to be who I am and making sure that the children of today and yesterday and tomorrow would share the magnificent history of who they are, from whence they came, the fatigue, the disappointments, the broken promises and the fact that we are flourishing, not just surviving, but flourishing. And so I have spent a great number of my years travelling, seeking, looking, and one of the places that I travelled that was most impressive to me was Selma, Alabama. As you know, Selma, Alabama, is the location of the Edmund Pettis Bridge, the bridge across which our people tried to walk to get to Montgomery to petition for the right to vote. And they were beaten and brutalized and mutilated in that historic walk across that bridge. And over the years that I have gone to Selma to participate in Jubilee, which is the name of the ceremonial festivities that take place the first week in March, it has compelled me to have a sense of urgency about the importance of our children experiencing, seeing, feeling, touching, smelling, listening to the stories of our efforts to present ourselves as we know we are, human beings with dignity and worth. And so in Selma, you look at the Edmund Pettis Bridge and you walk across that bridge reminding yourself that no one was ever punished for the brutality that our people suffered on that walk And you visit the museum, the Voting Rights Museum, which have a record of that struggle, and you visit the ancient enslavement museum that tells us the story of the brutality of slavery and the Middle Passage and you visit tent city where our people had to live when their homes were burned, and this kept a flame alive in me to in some way participate in the effort to bring a liberated mind to our people whose chains have been removed physically, but whose minds are still enslaved with feelings of inferiority and powerlessness. So about 4 years ago, at Jubilee, Mrs. Windy Mandela was one of those who was honored with a resistance award, and during the course of her presentation, she said that she felt that people of African ancestry should endeavor to buy property in Selma and erect and create institutions that would tell the totality of our experiences. Not just the voting rights and public transportation and public accommodations, but also the enormous struggles that have been made for every piece of victory that we have achieved. And among the group of those that were there, there were three women, seniors, elders, and they thought about, we thought about the fact that the story of the quest for an education that is appropriate and liberating for children who are the descendants of African people was a story that is not written, told in its enormity. And so we decided that we would take on the responsibility of trying to create such an institution. Fortunately the State senator, Hank Sanders, told us of a piece of property, an old warehouse in an

area that was going to become an historic landmark because the back of it overlooked the Edmund Pettis Bridge. And keeping in mind Mrs. Mandela's mandate, recommendation and suggestion to us, burning within us, we determined to buy that property, and we did and it's paid for. And our hope is that that property would be a repository for the unwritten stories, letters, pictures, documentaries of all of the efforts, or many of the efforts or most of the efforts that were made toward providing an education that would be an act of rebellion against the time when people of African ancestry were not allowed to read or write. When they were scorned and beaten, fingers broken, tongues mutilated if they were found engaged in that effort. And at the same time, knowing that in the African culture, education is a core value, the priests studied 40 years to be teachers, education was a sacred piece of our heritage. And in spite of everything else that was happening, our people kept in their hearts and in their minds and in their memory of the profound importance of education and in whatever way they could, hanging out the quilts, whispering in the wind, beating it in the drums, opening it in the churches, in their back yards, in their living rooms, the freedom schools, the efforts of Septima Clark, the efforts of people who tried as hard as they could. A washer-woman, Arceola McCarty who saved her money from washing to send some money so that children of African ancestry could go to Old Miss'. When she was not able to go to school. Our children need to know these stories; they need to know about the children in Soweto who were slaughtered because they wanted to learn in their language. They must know about the Little Rock 9. They must know about the movement, the children in Montgomery who were beaten and hosed down by adults when they were trying to speak for their freedom. They must know about the children in Chicago who went to jail and demonstrated for integration. They must know the results of Brown vs the Topeka Board of Education, where in the South they closed the schools rather than integrate. A land of the law. They must know about the Freedom Schools and what their mandate was, to dispel the myth of black inferiority and to dispel the myth of white superiority, and we're still struggling with that, even today. So it was that desire that created Elders House, a gift from the elders to the children where they can be strengthened, encouraged, nurtured, warmed, inspired, given a sense of resilience and resistance so that they can know the power and the force of education. Not just schooling. Because education is more than schooling, it is the totality of the experiences that our children have an opportunity to be exposed to. So Elders House is there, on Water Street, a historic landmark in Selma, Alabama. We have been able to have events there, but it needs to be developed into a structure that can enhance all that we hope that it will be. Meaning by that, we need roofing, we need flooring, we need windows, we need a kitchen, we need heat and air-conditioning. And we hope that our entertainers and our athletes and our students and our scholars and our people who are the mothers and fathers of generations past and our young people who are the mothers and fathers of tomorrow will feel the throb. Some of them who went to jail in Birmingham are still alive. The young people who went through the horrendous experience of open enrollment. Those who went to half-day schools for ten and fifteen years, never having a full day of school, here in New York City. Those who are responsible for the development of black studies programs,

and also those who have resisted the total and true story of America and the richness of the continent of Africa. We find today that our children, rather than being involved in those kinds of movements are very often self-destructive, and when we talk to them, one of the constants is that they do not know their history. They do not know their true identity. And if you put a child, free, here in America, theoretically free, he doesn't know his name, he has no language, he has no connection to the past, very often he will have no hope for the future. So it's heavy on my heart, as an elder, and the two other women who joined with me, all of whom were over 70 years of age, but purchased that building. We didn't do as well as Arceola McCarty did, but we did take what we had and bought that institution and it is paid for. And at this point, we are inviting all of those who understand the importance of this piece of our history, in order to formulate what our future will be, and the kinds of people that we need in order to build that future, and are fearless in terms of the consequences of speaking the truth, to join with us. Let your name be there, let your teacher's name be there, let your college professor's name be there, let your Sunday school teacher's name be there, to say, "I knew, I remember, I recall and I promise."

APPENDIX D:
FATHER MICHAEL LAPSLEY INTERVIEW
OCTOBER 2014

ML: ...South Africa should consider adopting a child, and those who can should. So a guy wrote to me, at first we just sent it out to the South African list. Maybe it had some ideas I'd been thinking about for a while, so I circulated it on our international list. And a guy, a Zimbabwean doctor living in Australia wrote to me and talked about how, that particular part of my speech how it resonated because he and his wife have decided to adopt, but they've faced opposition in the family. And its whole thing, you know, it's not our blood. Well, but truly, it is our blood, there's just one common blood that we all, but it's not our, you know, it's not my genes, therefore, ahh, but it's just very interesting, you know, but in a sense he was saying, I mean, for goodness sake, if we can't offer love to a child, what sort of hope for us, in a sense it's about being a human family, not simply a...

JM: But it's not easy to love a child who's, it takes a while to get to love them, so I think that's why you have them when they're little and cute... [Laughter]

ML: Right. So when they're horrible and big, you, by the way...

JM: I remember when you were a sweet child. But it's hard. And then what I've seen a lot in school is, umm, schizophrenia. So, it doesn't present itself until, you get little glimpses of it in their teens, when there, the hormones are changing, just glimpses of it and then it just kicks in 18, 19, 20. So, I've seen people who have adopted and everything's swimmingly well until the hormonal change and then...

ML: I've had lots of friends who've adopted...

MM: I need you to be higher, can you sit on these?

ML...but both where it's been fabulous, but also lots of people who've adopted who've had horrendous problems. They've given it their best shot, but the child was already so damaged that...

JM: And we've had a crack epidemic here, as so, the one group of students I can't help, can't, is the ones who hate their mothers. 'Cause even when I was young, I'd give off a mother spirit and they were so angry. I had a whole class of girls and these girls were just angry. One threw hot coffee on me and before I knew it, I had thrown her up against the wall, you know, grabbed her shirt, threw her up against the..., just held her there. And she was just angry, just angry. She had a child of her own, but her mother had been on crack and she was raised by other children. They raised themselves and they just, whatever I would say, they didn't want to do it.

ML: Right.

JM: They just, you know, I'm giving a test tomorrow, if you're late, you're not gonna come in the room, but I will count you as present, no harm, no foul, but you can't come in and disturb because it's a state test. And she came late.

ML: Almost guaranteed that she would. You could have put money on the likelihood.

JM: You know, I didn't let her in, I smiled and waved...

MM: We're ready, folks.

JM: ...and when I opened the door 'cause she kept banging it. When I opened the door, I said, "No, no. Remember I told you yesterday." She said, "I'm coming in." I said, "No, no. You're gonna disturb." These girls, they watched. So when I threw her up against the wall, that was it, I didn't want to be like that. But from then, the next five years, I didn't have trouble with anybody. [Laughter.]

JM: But, you know, it's a bad place to have to, for me it was a bad place. So those are the one group of people I don't believe...you teach them.

ML: This is the true hard basket.

JM: Too hard. Can you describe what is Healing of Memories and how did, how did you start this thing?

ML: I reflected, after I received a letter bomb in April of 1990, on the elements that helped me to heal. And in my case, it was very good medical treatment, first in Zimbabwe and then in Australia; but in many ways, to heal my soul, my spirit, it was about the prayer, love, support of people across the world. And so my story as acknowledged, revered, recognized and given a moral context. People said what happened to me was wrong. And I often say that my journey was a journey from being a victim to being a survivor to being a victor. Or to move from being an object of history to being a subject of history once more. Ahh, now, when I returned to South Africa in 1991 to visit, '92 to live, I'd been away from South Africa for 16 years, but lived, had been living first in Lesotho and then Zimbabwe and countries of southern Africa. But what I discovered on my return to South Africa was that we were a damaged nation. Damaged in our humanity, damaged by what we'd done, by what had been done to us, by what we failed to do. And all of us with a story to tell, all of us with stuff inside of us because of the journey that we had travelled. But unlike me, millions of South Africans, their stories had not been acknowledged, revered, recognized. No one had said, "And what was done to you was wrong. So for many South Africans, all they had was their victimhood. All they had to distinguish them, if you like, was what had been done to them. So my reflection on my personal journey, my reflection on the nation's journey came together in the idea of creating what we came to call safe and sacred spaces where people could deal with how the nation's journey had, if you like, affected and infected them, ahh, on there, you know, personal

journey. You know, often we think about individuals, psychologically, emotionally, sexually, spiritually; we think of the nation politically, socially, economically, but we don't often say, but how is the national story impacted on us as individuals? And also, as time passed, we came to see more and more the importance of how what happened to our parents and grandparents and great-grandparents, all the wider family has impacted on us as individuals. And, of course, it was part of the backdrop was South Africa was becoming a democracy, there was a transition from apartheid to a democratic state and in that context, South Africa faced, if you like, two giant questions. One question was how do we meet the basic needs of the people of South Africa? Water, electricity, education, health care, all of that stuff. But the other giant question we faced was how do we deal with the past? How do we deal with what we have done to each other? And one principle experience we chose, learning from the experience of Latin America, was the creation of a Truth and Reconciliation Commission, where platforms were created, where the most or the worst human rights violations could be spoken about and people who had been victims of gross human rights violations were given a platform. Now, my question, even before that commission began its work was what about those who don't qualify to come to the commission? Because my own view was that the who..., that all of us in the nation had been damaged by the apartheid years, all of us had a story to tell. But the Truth and Reconciliation Commission was a platform for some. So with other people, I began to say, we need to create the spaces where people who may not qualify to come to the commission, but are carrying stuff inside of them will have a space to deal with what's happened to them. But also I was a chaplain for a trauma center for victims of violence and torture for five years. And during those five years I came to a couple of conclusions. One was to say, yes it is true that we were all damaged, yes, it is true that we all had a story to tell, but no, it's not true that we all need clinical intervention, that we're all pathological. Ahh, there are some people who are pathological because of what's been done; there are some people who need long-term clinical intervention. But there's a great number of people who are leading functioning lives. They're getting up in the morning and they have breakfast, they have relationships, they go to work, but they still have unfinished business. So, so, and the other conclusion was, it seemed to me we were, if there's such a word, of over-expertizing the response to human pain. And my point again is not to devalue the role of the expert, but rather to say we have undervalued the wisdom of the ages. So all of this reflection formed the background to a process that we developed over a period of six months to a year where we created an experiential model, a workshop that we called The Healing of the Memories. It was also important that we use that title, rather than for saying we'll have workshops that are forgiveness workshops or reconciliation workshops. I say that because, if you even take the example of our commission, 23,000 people came to tell their stories to the commission, of gross human rights violations. Seven thousand seven hundred people asked for amnesty. Of whom about 10% got amnesty. Now, even if you take those crude, those figures crudely, it tells you that for millions of South Africans who had had terrible experiences, there was no one to reconcile with, there was no one to forgive. But still they carried stuff in them because of what had happened. For some

people there was a possibility of forgiveness, for some people there was a possibility of reconciliation. But for many that wasn't the option, the issue was how do I deal with my stuff, how do I deal with what I'm carrying inside me for my own sake? And I also realized that we could provide the water, the electricity, the education and the health care, but if we were full of anger rage and bitterness, we still wouldn't create a nice society. Of course, the obverse is also true, that is we didn't provide the basic needs of the people, there would be growing anger and frustration as well. So there's a, this interconnection between the social, economic and the political and the psychological, emotional and spiritual. And so, since about '94-'95 we've been offering these Healing of Memories workshops in the context of dealing with the nation's past, but today in South Africa we also do this work in relation to people infected/affected by HIV and AIDS, we do this work in relation to people in prison, recognizing, as the figures in the United States show, that a high proportion of people, not all, but a high proportion of people who do terrible things to other human beings have had terrible things done to them. That the victim has gone on to be the victimizer. So again, Healing of Memories space speaks to how do you break that cycle that turns victims into victimizers? We also work with refugee, particularly refugee women. And of course our society has been both very welcoming to refugees and very xenophobic, so people have experienced acceptance, welcoming and also rejection and great pain within our country. And of course here in the United States, we've seen Healing of Memories in relation to women who've been abused, who are also disabled. We've seen it where we work here in New York with barrier-free living, ahh, but also increasingly in our work with homeless war veterans, particularly in Minnesota and Arizona. So that's my short answer to your long question.

JM: That's perfect, I never heard those words before, I want, I love words.

(Discussion of other things)

JM: It's been a generation since the toppling of apartheid, just like it's been a generation or two in the United States for our black children, so they don't remember the lynchings, they never experienced it. They don't remember segregation, they don't remember it. We're supposed to be in a post-racial society, but they still have hurts that are caused by the things they can't remember. The same thing is it true in South Africa and what is the relationship between the old and the young? And are the stories shared?

ML: The roots of apartheid stretch back several hundred years, and, of course, in that part of South Africa where we live, had also, has a history of slavery as well. So the slavery story lies underneath apartheid. And so, our society has been shaped by war, by oppression, by denial of basic human rights. So, twenty years is but a moment in dealing with the past and it is an intergenerational challenge to deal with it. The temptation after a horrible past and it's true whether you've been the victim, the perpetrator, the bystander or a mixture of all three, the temptation is to say, "Let's bury and forget." The reality is it ain't worked nowhere yet, and so, we're a generation

where the unfinished business of the past has come back to bite us. So, we found in the Institute that we began to see young people coming to Healing of Memories workshops, and broadly speaking, we found there were two different categories. One was a group of young people who came because of their trauma, they came because of the things that had happened in their lives and that they wanted to find some way to heal, some way to deal with them. But then there was another group of young people who didn't feel they had any sense of being traumatized, but they were saying, "We want to learn what happened. We want to understand about the past." And in some cases, they were saying, "Mum and Dad don't talk about it." [Silence.] And, of course, the silence, I think again, has many reasons. You know, sometimes the silence is about the parents don't want the kids to have the pain that they had, and so they want them not to have to carry that burden. Sometimes it's because Mum and Dad haven't dealt with their stuff and it's too painful to go there. Sometimes because Mum and Dad have also horrible feelings of guilt and shame, there are skeletons in the cupboard that they need not, want not... So there's many different interconnected reasons why parents are not necessarily, you know, speaking to their, to their children about what happened. Nevertheless, there have been, and not least recently, after the passing away of Nelson Mandela, there is a good number of television programs on different channels that actually talk about the past, that deal with the past and then, and that has continued to be the case. But also, in our materialistic society, perhaps many people would sooner watch the soaps than watch the serious documentaries that, that are actually there, you know. And so, one of our turning points in our history was June 16, 1976, when school kids began to be shot in the streets of South Africa. It's now a public holiday, National Youth Day. And four or five years ago, on the day after the public holiday, I went to a school to speak and none of the children knew why it was a public holiday the day before, and neither did most of the teachers. And so that speaks to the challenge of how do we remember the past and also how do we remember it in order not to repeat it as well. And we were influenced in our own thinking about what to do by a United States-based organization called Facing History. And, of course, Facing History comes out of a reflection of the Holocaust, but it sort of focuses how do we learn the lessons of history? How do we learn about what happened, but also what caused it to happen? So how can we educate ourselves to be more likely to prevent repetition as well, and that's shaped our programs. But also we recreated that program and Thandi Kaya can talk more about it, but we created this program called Restoring Humanity because what we were, and when you say restoring humanity, that implies that there's a humanity that needs restoring, it implies that there has been damage. So it's a recognition that a new generation still carries damage, consciously and unconsciously, sometimes remembered, sometimes simply felt. But also the implication of a generation of young people who have parents who are damaged and what that does to the way they are, you know, brought up as well. But also, there's a great deal of evidence that in transitional societies, that political violence comes to an end, but doesn't end in the bedroom. And so you have an actual escalation of domestic, family, sexual violence and that's what we are seeing in South Africa. And in our work with young people, as they begin to trust us, they begin to talk about their

abuse, they begin to talk about incest, they begin to talk about the areas of the things that they are carrying pain and trauma about. So, already in the things I'm saying, you can see that, and working yet with young people, there's this head knowledge, there's understanding, but also there's this, if you like, emotional knowledge as well that becomes important. How do you, how do you handle your emotions in a way that is life-giving rather than destructive? And is in our work with young people, it covers the scope of psychological, emotional and spiritual, as well as learning about the politics and the society, learning about, you know, what happened, learning the lessons of history, but also empowering young people to discover the ways they themselves can be participants in their own healing, the way they can be participants in restoring their own humanity.

JM: Have you done this work within the faith-based communities? [Other conversation/battery change.]

24:57

JM: Did you find, have you done that work with the youth in the faith, faith-based community? And is there any difference?

ML: Well, firstly to say, perhaps the entire continent is a religious continent, there's a religiosity about the continent of Africa, you know, we're not like secular Europe, for example, remotely. So, and, 89% of the people of South Africa describe themselves as Christian. Ahh, but there are significant minorities of Muslims, small minorities of Hindus, Jewish people, Buddhists, other, other faiths. Umm, so we work both in secular and religious environments. We ourselves are a not-for-profit organization, but we are a member organization of the South African Council of Churches, we're a member organization of the Western Province Council of Churches, we are a member organization of the World Conference of Religion and Peace, so we tried to situate ourselves both ecumenically and in an inter-faith way in a formal level, like we have a number of Christian people in our board, but we also have an imam, who's one of, one of the board members and we're making a statement by doing that. But we also work in a totally secular environment. You know, for example, in our work in the prison, we're not there as a faith-based organization, we're simply there as an NGO doing this kind of work. And what we say is, not all people are religious, but all people have a spirituality and all human beings ask spiritual questions. There's, all human beings ask question about meaning, they're trying to make sense of their, ahh, of their experiences. So in terms of, yeah, we work both with religious, multi-faith, but also in secular. And, of course, even when you work in secular environments, people come with their faith traditions and that's all part of the reality of who they are.

JM: Is a faith tradition a help or a hindrance?

ML: I think one would want to say fundamentally that faith is about what gives meaning to human beings lives. Ahh, I think in some context people's religiosity, ahh, as it is

practiced, can become a barrier to healing. Particularly if people have what you call a kind of mechanistic understanding of their religion, you know, of where there, ahh, if people say, ahh, for example, when it comes to ?? of healing, if they simply look for religious quotes as sort of simplistic answers, then in that case, it can become an obstacle. Or people, because of their religious tradition, or their understanding of their religious tradition can sometimes think of healing as something that happens instantly, you take the tablet and you feel better. Ahh, and so what that leads to in the context of this kind of work is that sometimes people would say, umm, "I'm a Christian, I've healed, I've forgiven." But, umm, they say those religious words, but when they start telling their story, their voice rises higher and higher because, yes, they may have taken a step towards healing, but the way the voice rises tells you that actually there's unfinished business. But if you think of healing as an instant, then the problem is there's no permission to say, :Yes, I did heal to some degree, but, yes, I still have stuff that I need to continue to process and to deal with. And I think even when it comes to questions of forgiveness, most human beings, in my experience, find it, umm, that forgiveness is costly, it's painful, it's difficult. Where because of its centrality, particularly in Christian faith, people have often heard the message of forgiveness as if it is something simple and cheap and easy. So their experience then belies what it is they've been taught, what has been understood that they have been taught, and so that can, again, people can think, "Oh, there's something wrong with me that I'm struggling with it." Where the fact that they're struggling with it is a sign of their full humanity, not that they, you know, in some way, lack, lack faith. For sometimes the problem is how the religious teaching is perceived or, indeed, how it is being given out and in that context, then people's religious view of the world can become an obstacle to healing. One other example would be, when people are hurting, often what they need is a hug, not a sermon. Ahh, but sometimes religious people think their job is to give a sermon rather than to give the hug. [Make-up discussion, etc.]

33:46

JM: The other question, when you do groups of Healing of Memories, do you have the old and the young together? Do you find that your groups are intergenerational?

ML: Yeah, I think, ahh, in a very deliberative way we try and have, if you like, heterogeneity rather than everybody homogeneous. So depending on the nature of the group, we would mix people racially, we would mix people gender-wise, we would mix people age-wise, we would try and have as, and it's partly because in so doing, it helps people to have, really to discover and have an experience of a common humanity. You may be an older person or you may be an older person, you may be a younger person, you may be black, you may be white, you may be woman, you may be man, you may be gay, you may be straight, but it's that experience of a common humanity which comes when you tell your story, you are listened to by others and they also, they tell their story. And in the process of the workshop, people become the healers of one another, but discover a depth of commonality and, in particular, the way

in which pain in transcended, ahh, and that, you know, an older person may be telling their story, but in the process of healing, it may be a young person who ministers to them or gives them the kind of tenderness and care, who is parental in a beautiful way, ahh, to that, to that older person. So there is great value in that. And often, in context where people have been separated and there has been, ahh, privilege for one group and denial for the other, often the people who have been, ahh, the oppressed in some ways, it's like a light bulb going on in some ways when they discover that those who are part of the other have their pain as well. And often you hear people saying, "Oh, you feel pain too? We thought your lives were perfect." And it's like sometimes when I come with black South Africans to accompany me and they come to the United States, you know, they have a Hollywood view of the US, and they discover that, oh, my goodness, these people are messed up, too, just like us. Which, again is actually refreshing, that experience of, on the one hand, of course, there's particularity of culture and history and economics, but at the deepest, deepest level, there is a common humanity that's experienced by having, ahh, this great mixture of people together in a workshop, and even in a small group.

JM: In the United States, I find that they are separating young from, everything is separate, separate, and it's becoming more and more in our churches. There's the youth group, there's children's church, so you never get the same experience so you can discuss it. And I find that that's doing more harm, I think, than good.

ML: I think there can be a place for, in which we meet in terms of our specific identity, but I think, ahh, when we're there in the richness of our diversity as human beings, there is, we have great gifts to give each other, and our lives are, are richer. The, ahh, and you know, as I age, I would hate to spend the last few years of my life only with people of my own age. I would want to be with, yes, of course, friends of my own age, but people of all ages, because that's the beauty of, and I think also, in my own life journey children have played an important part, umm, in both opportunities to love them, but to be loved as well. And, of course, when it came to my own healing, ahh, it was the children in Canada who I had met just before I was bombed, ahh, who were told about what happened to me, ahh, who then asked, asked themselves what they could do and they all did paintings and sent them to me. So in my hospital wall in Zimbabwe, I had the paintings of children from Canada, so when I was downcast and in those small amount of time when I thought perhaps it would be better to be dead, I would look at the paintings of children and say, "But you're loved, you're prayed for, you're supported." So I often say to children, you too can be the healers, not just of each other, but you can also be the healers of adults.

[Anecdote about JM's godmother in assisted living and picture of her grandmother, phone call from Tyi, anecdote another friend with biracial daughter]

42:17

JM: And my question to you is, what age group of stu..., of young people do you work with and describe your organization. Don't say it until he hooks you up.

[More phone calls.]

43:20

MM: Umm, in your travels, how long has Healing of Memory been in existence?

APPENDIX E: SANFORD INTERVIEW
JULY 17, 1997
EDUCATION: THE MORAL IMPERATIVE

Dr. Adelaide Sanford

Editor's note: The following is an edited transcript of the keynote address given by Dr. Adelaide Sanford at the 5th Annual Patrick Francis Daly Memorial Awards for Excellence in Educational Leadership on July 17, 1997 at the Hartford Club in Harford, Connecticut. At the time Dr. Sanford was Member-At-Large of the Board of Regents of the State of New York. The majority of those in attendance were principals participating in the 1997 School Development Program Principals' Academy.

My beloved ones, may you feel the power and spirit of my love for you. I choose to call you my beloved, and I long to know you, to look deep into the reservoirs of the liquid pools of your eyes, to know of your dreams and hopes and disappointments. I long to know the intimacies of your struggles and your triumphs, my beloved ones. I choose to call you my beloved because I need to love, and I choose to call you my beloved because you need to be loved and embraced and held closely and warmly. I choose to call you my beloved at the risk of not loving all of the things that you do, but I call you my beloved as the God in you speaks to the God in me. I choose to call you my beloved because I exercise the right, in spite of the pain and the passion and the utter frustration that our lives bring into confrontation each day, to choose joy. I select the right to be joyful and optimistic and hopeful, and it is in that spirit of the choice of joy that I choose to call you my beloved.

I am humbled by this opportunity to speak to this salty group, to this group of yeasty people, to the mustard seeds, for there are those among us who believe that it takes everybody to do something, and I would like to remind you, my beloved ones, that I believe in the power of the yeast, small in proportion to the quantity of flour that it can cause to rise. So that there is in this room with the salty people who have not lost their savor, the mustard seed believers, and the yeasty people who can move volumes of people and energy and thoughts and kindness and prayers far out of proportion to their size, my beloved ones.

So, I'd like to share with you humbly these few moments to ask you these questions: Who are you? Who do you teach and what are you teaching? For I fear with great trepidation that we need to be reminded with the sacredness of story how confused we can become around the objectives and the roles and the goals for which we yearn. This story is a part of the repertoire of my grandmother who was an enslaved person in this country by the laws of this country, a noble woman that I knew and loved in my lifetime. She said that there was in the history of the Ibo people the story of a woman of moderate means who had one treasured jewel.

It had great familial importance to her, and she lost it. She was frantic and agonized about the loss of this treasure and searched for it every place she went.

Any of you who have lost something know that you look where you know it isn't, and you look where you don't know where it is. That's the nature of loss. This woman over time continued to look everywhere she went for this lost jewel. My grandmother said that one day she was walking down a country road and thought about the lost jewel and began to look for it there, perhaps among the leaves and dust and broken twigs. If she was in Red Hook, or Bedford Stuyvesant or parts of Hartford, maybe broken pieces of life and glass and waste would guide her search for that lost jewel. People began to see her in this agonized activity and inquired about the nature of her efforts, and she said, 'I had a treasured jewel and I've lost it.' They began to search with her for this jewel, falling over each other. A griot, the wise man, came by and asked the pivotal question: 'What are you doing?' The response was, 'Well, this woman had a treasured jewel and she has lost it and we're looking for it with *her*.' The griot asked, 'Is this where the jewel was lost?' The response was, 'No, but this is where the light is.'

I submit to you that in our search for solutions we allow ourselves to look where the light is, the light that the media focuses, the light that the connoisseurs of the system focus, the light that those who are powerful and influential focus, thinking that we're going to find what we lost there because that's where they have placed the light. Fortunately we have a Dr. James Comer, who has asked the important question, 'Is that where the jewel was lost?' and has come up with an answer, a program that helps us to look not where the light is but actually where the jewel of the childhood of children was lost and the future of America is eroding. For example, we are told that we must be excited and motivated and able to inspire children by telling them they are being prepared for the world of work in the year 2000. Now, at one time all of my people were fully employed. They were not paid, but they were employed. Currently, those people who own the designer drug factories are employed. The people who have chosen to build the yachts and the airplanes that deliver these weapons of destruction are fully employed. They may have a work ethic but they don't work with ethics. The light is on employment, but the loss of virtue and character and scruples, the loss of integrity is not where the light is, but that must be where we search.

There is also great concern about the role of education and the world is led to believe that an uneducated person is the most dangerous. But I would like to submit to you that those who were involved in the savings and loans corruption were great mathematicians. Those people who develop theories and proposals that denigrate groups of people and say that they are not capable of a humane performance in a civilized society, those people that wrote the history books and said there had been no contribution ever made by people of African ancestry, have great linguistic skills. They were well educated in the formal sense of education.

And, my beloved ones, those skilled engineers with the mastery of forging steel and pouring concrete, who in their arrogance decided to build the Los Angeles freeway on a geological fault, were very well educated. They thought that they could hold back the forces of nature, that their mastery of material things could dispel the rationality of nature and the movement of the Earth when it decided to turn over. Those architectural geniuses who decided to build the hotels and casinos and majestic houses in the riverbed and the flood plain, were well-schooled. They could develop landfills and these houses and structures would stand for 25, 35, 45, 50 years but in the mind of the eternal Creator, it is but a batting of an eye. When the mighty river decided to return to its natural bed, we ran with our sandbags and prayers to hold back the force of the mighty river. Educated people.

The light of reflective analysis is not here. Rather, the light is centered on the mastery of technology. Technology and its mastery and civilization are not synonymous. The Egyptian people lived on the banks of the Nile River for thousands of years. They benefitted from the seasonal overflow onto its banks. The rich, fertile, potent soil was used for the planting of crops. When the Nile receded and its bed was temporarily dry, the Nubians never decided to fill in the beds and build permanent structures there. Education without humility of spirit, without acknowledgment of a divine creative presence with divine forces is unsatisfactory. The indigenous Americans say, 'We must seek to understand and preserve the magnificence of the Earth for the seventh generation is yet unborn.' This is the education we want for our children. Who is doing the damage to this society? Men of power and intelligence and distinction who choose to build prisons and reject providing an opportunity to learn for every child are educated people. Officials who make policies that say, 'We must raise standards, we must extract a level of competency from children,' but feel uncomfortable about saying that we must first establish a level of competency for those who teach the children. Those who say, 'We must raise standards and everything will improve,' but do not say simultaneously, 'We must provide the material and the personal resources,' are very intelligent, powerful people.

When we reflect on who we are, who we teach, and what we are teaching, we must be very careful and ever mindful that we do not create arrogant, educated technicians. Rather, we must build a brave new world by first making sure that the builders grow. Those who make policy, those who hold the purse strings, and those who teach must also grow, and that growth begins with relationships. How we feel about ourselves and each other is paramount. Before you teach science, math or reading, you teach who you are. The children see you. They see your size, your shape, your color, your contours and how you accept and handle yourself. They don't care about what you know until they know that you care. Once they know that you care, then you may become their model.

A youngster came home after the first day in kindergarten and exclaimed to his mother, 'Oh, I have the most beautiful teacher. I love her.' The child's mother who hadn't shared this love of another female with her child was slightly jealous and a little concerned. 'Is this person going to displace me from the heart of my child?' Every day the child talked about the beauty of his teacher. Finally, the mother decided that she would have a manicure, have her hair set, put on her most flattering dress and go to meet her perceived competition. And so she did. When she got to the classroom, she met a rather plain, middle-aged, and slightly heavy woman. This was her son's teacher. The mother was so relieved.

When her son came home that day, she was much more comfortable and receptive listening to the raves about his teacher, and she said to him, 'Tell me what is so beautiful about her.' The little boy said, 'Ma, couldn't you see? Every minute she expects something wonderful to happen.' The teacher's beauty came from inside. Her face and voice didn't have a frown. She anticipated something wonderful happening. The child sensed this and expressed it as beauty. That's why we must choose joy. That's why we must choose to be each other's beloved. We must look like we expect something wonderful to happen. That expectation becomes the reflection and predictor of the reality. You teach who you are first, then you teach the child, using a system of education that directs you to lead out of him or her. You do not impose. You extract from the child his wisdom, his intelligence, his genius, his excitement, his culture and capitalize on that.

What can you teach without character, values, ethics, morals, scruples? We will fall into what Ralph Ellison describes in his book *The Invisible Man*. Ellison says that the teenager prods us with these words: 'If you show me how I can move into your world, talk the way you want me to talk, have the aspirations that you want me to have, walk the way you want me to walk, dress the way you want me to dress. If you want me to do all these things, show me how I can enter your world and maintain my essential integrity and identity and I will help you make the desert bloom, but if you criticize, reject and model hypocrisy, I will make your garden a desert.'

Nightingale, in his book *On the Edge*, agrees with Ellison. He describes the inner-city Black adolescent as the greatest modeler of the American value system: materialistic, narcissistic and exploitative. Do we believe that America can survive with the majority of its wealth contained and controlled by the smallest number of people? Can America thrive in this time when it is no longer possible for the colonizer to go into underserved nations and take what it wants: the oil, the minerals, the diamonds, the human beings and beat them into submission? The good Lord put the minerals and the diamonds where he wanted them to be. Those who live where there are no minerals and diamonds, but depend upon them, must learn how to negotiate respectfully with the people who live where the minerals and diamonds are.

It is the adolescent who says that he could make our garden a desert. There will not be enough jails or chains drugs in the world to hold back the tide of righteous indignation felt by the exploited who are now isolated and marginalized. Reflected in his demeanor are the wretched scars he bears, faced with the additional yoke of blame for his condition.

So, my beloved ones, in closing, I would like to tell you who I really am. Dr. (Edward) Joyner was very gracious in reading all of what is written when you try to convince people that you have something to say. But who I am in my heart and what I teach are slightly different than the words of a resume. I do answer to the name Adelaide Luvenia Hines Sanford, but in reality, my beloved, I can never know my name. I can never know what my ancestors would have called me. I can never go home for I can never know where home is. I was born in New York and my parents and maternal grandparents lived in Mississippi. But neither Mississippi nor New York is home. Home welcomes you, embraces you, enhances you, protects you and validates you. Neither of these places has done this for me or my people, therefore, as often as I possibly can, I go back to the warm, western shores of Africa, but I can never go to the specific town or village that is home. My grandmother said that when her vessel left the shores of West Africa, there were cousins, aunts, uncles, family members and villagers on that vessel. They didn't disembark with her in South Carolina. Some may have gone to Curacao or Haiti or Jamaica or Barbados or some other Caribbean region. She never saw them again. My family was not divided by their behavior. My family was divided and separated when they landed in the new world from the shores of West Africa. I can never send a letter home. I can never get a postcard from home. In this age of the celebration of diversity, if you ask me to stand here this evening garbed in the specific robes of my people, and if you said, 'Regent Sanford, Dr. Sanford, Professor Sanford, Elder Sanford, greet us in the rich, melodic, cacophonous, alliterative language of your people and hold in your hand some symbol of their God worship, their spirituality, their images of the priests who were the teachers and who studied for forty years,' this woman would have to stand before you this evening, my beloved, naked, mute and empty-handed. My beloved ones, I adore you.

APPENDIX F:
YOUTH SURVEY

- 1) Please take a moment to think of your short term goals. By short-term goals, we mean a goal that you hope to achieve within the next few months. Which of the following do you see as one or some of your short-term goals? Please choose all that apply.
 - a. Enrolling in school/Gaining an educational credential
 - b. Finding a job
 - c. Starting a business
 - d. Getting a promotion at work
 - e. Meeting a romantic partner/entering a relationship
 - f. Having a baby
 - g. Saving money/financial stability
 - h. Buying a home
 - i. Saving for college for my child
 - j. Other (please describe)
- 2) Now, please take a moment to the think about your long-term goals. When we say “long-term goals,” we are referring to goals you hope to achieve in the next year to ten years. Which of the following do see as one or some of your long-term goals? Please check all that apply.
 - a. Enrolling in school/Gaining an educational credential
 - b. Finding a job
 - c. Getting a promotion at work
 - d. Meeting a romantic partner/entering a relationship
 - e. Having a baby
 - f. Saving money/financial stability
 - g. Buying a home
 - h. Saving for college for my child
 - i. Other (please describe)
- 3) How confident are you in your ability to reach your short-term goals?

- a. Not at all confident
 - b. Somewhat confident
 - c. Very confident
- 4) How confident are you in your ability to reach your long-term goals
- a. Not at all confident
 - b. Somewhat confident
 - c. Very confident
- 5) What do you see as your biggest challenges to meeting your short-term goals?
- a. Financial
 - b. Education
 - c. Social Support
 - d. Personal Motivation
 - e. Other
- 6) What do you see as your biggest challenges to meeting your long-term goals?
- a. Financial
 - b. Education
 - c. Social Support
 - d. Personal Motivation
 - e. Other
- 7) What do you see as your biggest strengths/advantages in meeting your short-term goals?
- a. Financial
 - b. Education
 - c. Social Support
 - d. Personal Motivation
 - e. Other
- 8) What do you see as your biggest strengths/advantages in meeting your long-term goals?
- a. Financial

- b. Education
 - c. Social Support
 - d. Personal Motivation
 - e. Other
- 9) What do you see as the biggest problem facing young people in America today?
- a. Education
 - b. Employment
 - c. Criminal justice
 - d. Financial
 - e. Apathy
 - f. Lack of social connectedness
 - g. Lack of leadership
 - h. Other
- 10) What do you see as the biggest problem facing African American young people today?
- a. Education
 - b. Employment
 - c. Criminal justice
 - d. Financial
 - e. Apathy
 - f. Lack of social connectedness
 - g. Lack of leadership
 - h. Other
- 11) What institutions do you see as responsible for addressing those problems?
- a. Schools
 - b. Church
 - c. Community leaders
 - d. Elected politicians

- e. The family
- f. Self
- g. Other

12) How optimistic are you for your future?

- a. Not at all optimistic
- b. Neutral
- c. Somewhat optimistic
- d. Optimistic
- e. Very optimistic

13) Think of the institutions that you said were responsible for addressing the issue facing youth today (see question 18. How good a job do you think they are doing of solving these problems?

- a. A very bad job
- b. A bad job
- c. A somewhat bad job
- d. Neutral
- e. A somewhat good job
- f. A good job
- g. A very good job
- h. An excellent job

About you:

14) Please select the age group that best describes you:

- a. 13-17
- b. 18-24
- c. 25-31
- d. 32-38
- e. 39-45
- f. Over 45

15) What is your gender?

- a. Female
- b. Male

16) What do you do for a living? _____

17) What is the highest level of education you have achieved so far?

- a. Less than high school
- b. High school
- c. Some college
- d. Associate's degree
- e. Bachelor's degree
- f. Master's degree
- g. Professional degree
- h. Doctorate

18) How would you describe your current income?

- a. 0-15,000
- b. 15,001-25,000
- c. 25,001-35,000
- d. 35,001-45,000
- e. 45,001-55,000
- f. 55,001-65,000
- g. Over 65,000

19) How would you describe your current relationship status?

- a. Single
- b. Dating
- c. In a serious dating relationship
- d. Engaged
- e. Married
- f. Separated
- g. Divorced

20) Do you have children?

- a. Yes
- b. No

21) How would you describe your current environment?









- a. Urban
- b. Suburban
- c. Rural
- d. Other

APPENDIX G: SURVEY RESULTS

Initial Report

Last Modified: 03/04/2015

1. Please take a moment to think of your short term goals. By short-term goals, we mean a goal that you hope to achieve within the next few months. Which of the following do you see as one or some of your short-term goals? Please choose all that apply.




#	Answer		Response	%
1	Enrolling in school/Gaining an educational credential		3	30%
2	Finding a job		4	40%
3	Starting a business		1	10%
4	Getting a promotion at work		2	20%
5	Meeting a romantic partner/entering a relationship		5	50%
6	Having a baby		0	0%
7	Saving money/financial stability		5	50%
8	Buying a home		1	10%
9	Saving for college for my child		0	0%
10	Other (please describe)		1	10%

Other (please describe)

To be in Gods will





Statistic	Value
Min Value	1
Max Value	10
Total Responses	10

2. How confident are you in your ability to reach your short-term goals?

#	Answer		Response	%
1	Not at all confident		1	10%
2	Somewhat confident		6	60%
3	Very confident		3	30%
	Total		10	100%

Statistic	Value
Min Value	1
Max Value	3
Mean	2.20
Variance	0.40
Standard Deviation	0.63
Total Responses	10




3. What do you see as your biggest challenge to meeting your short-term goals?

#	Answer		Response	%
1	Financial		5	50%
2	Education		1	10%
3	Social Support		2	20%
4	Personal Motivation		0	0%
5	Other		2	20%
	Total		10	100%

Other
Waiting on God, with respect to relationship personal

Statistic	Value
Min Value	1
Max Value	5
Mean	2.30
Variance	2.68
Standard Deviation	1.64
Total Responses	10





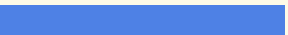

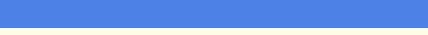



4. What do you see as your greatest strength/advantage in meeting your short-term goals?

#	Answer		Response	%
1	Financial		0	0%
2	Education		1	10%
3	Social Support		2	20%
4	Personal Motivation		7	70%
5	Other		0	0%
	Total		10	100%

Other

Statistic	Value
Min Value	2
Max Value	4
Mean	3.60
Variance	0.49
Standard Deviation	0.70
Total Responses	10

5. Please take a moment to think of your long term goals. By long-term goals, we are referring to goals you hope to achieve in the next year to ten years. Which of the following do see as one or some of your long-term goals? Please check all that apply.

#	Answer		Response	%
1	Enrolling in school/Gaining an educational credential		2	20%
2	Finding a job		2	20%
3	Starting a business		2	20%
4	Getting a promotion at work		3	30%
5	Meeting a romantic partner/entering a relationship		6	60%
6	Having a baby		4	40%
7	Saving money/financial stability		9	90%
8	Buying a home		7	70%
9	Saving for college for my child		3	30%
10	Other (please describe)		2	20%

Other (please describe)

Be in the center of Gods will
learning God's plan for me and living it

Statistic	Value
Min Value	1
Max Value	10
Total Responses	10

6. How confident are you in your ability to reach your long-term goals?

#	Answer		Response	%
1	Not at all confident		0	0%
2	Somewhat confident	<div><div></div></div>	6	60%
3	Very confident	<div><div></div></div>	4	40%
	Total		10	100%

Statistic	Value
Min Value	2
Max Value	3
Mean	2.40
Variance	0.27
Standard Deviation	0.52
Total Responses	10


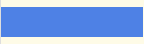


7. What do you see as your biggest challenge to meeting your long-term goals?

#	Answer		Response	%
1	Financial	<div><div></div></div>	7	88%
2	Education	<div><div></div></div>	0	0%
3	Social Support		0	0%
4	Personal Motivation	<div><div></div></div>	1	13%
5	Other (please describe)		0	0%
	Total		8	100%

Other (please describe)

Statistic	Value
Min Value	1
Max Value	4
Mean	1.38
Variance	1.13
Standard Deviation	1.06
Total Responses	8

8. What do you see as your greatest strength/advantage in meeting your long-term goals?







#	Answer		Response	%
1	Financial		1	10%
2	Education		0	0%
3	Social Support		3	30%
4	Personal Motivation		5	50%
5	Other (please describe)		1	10%
	Total		10	100%

Other (please describe)

learning to hear and trust God

Statistic	Value
Min Value	1
Max Value	5
Mean	3.50
Variance	1.17
Standard Deviation	1.08
Total Responses	10

9. What do you see as the biggest problem facing young adults in America today?



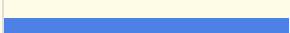
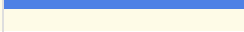

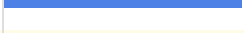

#	Answer		Response	%
1	Education		2	20%
2	Employment		0	0%
3	Criminal justice		0	0%
4	Financial		2	20%
5	Apathy		2	20%
6	Lack of social connectedness		1	10%
7	Lack of leadership		1	10%
8	Other (please describe)		2	20%
	Total		10	100%

Other (please describe)

Lack of Jesus
the elevation and importance of "Self"

Statistic	Value
Min Value	1
Max Value	8
Mean	4.90
Variance	6.32
Standard Deviation	2.51
Total Responses	10

10. What institutions do you see as most responsible for addressing those problems?






#	Answer		Response	%
1	Schools		4	40%
2	Church		7	70%
3	Community leaders		6	60%
4	Elected politicians		5	50%
5	The family		7	70%
6	Self		5	50%
7	Other (please describe)		1	10%

Other (please describe)

Facebook






Statistic	Value
Min Value	1
Max Value	7
Total Responses	10

11. Think of the institutions that you said were most responsible for addressing the issue facing young adults today. How good a job do you think they are doing of solving these problems?

#	Answer		Response	%
1	A very bad job		2	20%
2	A bad job		1	10%
3	A somewhat bad job		3	30%
4	Neutral		2	20%
5	A somewhat good job		2	20%
6	A good job		0	0%
7	A very good job		0	0%
	Total		10	100%

Statistic	Value
Min Value	1
Max Value	5
Mean	3.10
Variance	2.10
Standard Deviation	1.45
Total Responses	10



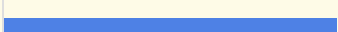
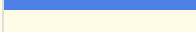

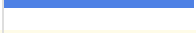
12. What do you see as the biggest problem facing African-American young adults in America today?

#	Answer		Response	%
1	Education		2	20%
2	Employment		0	0%
3	Criminal justice		3	30%
4	Financial		0	0%
5	Apathy		1	10%
6	Lack of social connectedness		1	10%
7	Lack of leadership		3	30%
8	Other (please describe)		0	0%
	Total		10	100%

Other (please describe)

Statistic	Value
Min Value	1
Max Value	7
Mean	4.30
Variance	5.79
Standard Deviation	2.41
Total Responses	10





13. What institutions do you see as most responsible for addressing those problems?

#	Answer		Response	%
1	Schools		5	50%
2	Church		6	60%
3	Community leaders		7	70%
4	Elected politicians		4	40%
5	The family		8	80%
6	Self		4	40%
7	Other (please describe)		0	0%

Other (please describe)




Statistic	Value
Min Value	1
Max Value	6
Total Responses	10

14. Think of the institutions that you said were responsible for addressing the issue facing African-American young adults today. How good a job do you think they are doing of solving these problems?

#	Answer		Response	%
1	A very bad job		2	20%
2	A bad job		0	0%
3	A somewhat bad job		5	50%
4	Neutral		2	20%
5	A somewhat good job		1	10%
6	A good job		0	0%
7	A very good job		0	0%
	Total		10	100%





Statistic	Value
Min Value	1
Max Value	5
Mean	3.00
Variance	1.56
Standard Deviation	1.25
Total Responses	10

15. How optimistic are you for your future?

#	Answer		Response	%
1	Not at all optimistic		0	0%
2	Somewhat optimistic		1	10%
3	Neutral		0	0%
4	Somewhat optimistic		3	30%
5	Very optimistic		6	60%
	Total		10	100%



Statistic	Value
Min Value	2
Max Value	5
Mean	4.40
Variance	0.93
Standard Deviation	0.97
Total Responses	10

16. Please select the age group that best describes you:

#	Answer		Response	%
1	13-17		0	0%
2	18-24		2	20%
3	25-31		5	50%
4	32-38		2	20%
5	39-45		0	0%
6	Over 45		1	10%
	Total		10	100%



Statistic	Value
Min Value	2
Max Value	6
Mean	3.30
Variance	1.34
Standard Deviation	1.16
Total Responses	10

17. What is your gender?

#	Answer		Response	%
1	Male		4	40%
2	Female		6	60%
	Total		10	100%

Statistic	Value
Min Value	1
Max Value	2
Mean	1.60
Variance	0.27
Standard Deviation	0.52
Total Responses	10

18. Are you Hispanic/Latino?

#	Answer		Response	%
1	Yes		1	10%
2	No		9	90%
	Total		10	100%

Statistic	Value
Min Value	1
Max Value	2
Mean	1.90
Variance	0.10
Standard Deviation	0.32
Total Responses	10

19. Please select the choice that best describes your race:

#	Answer		Response	%
1	African-American	<div></div>	2	20%
2	White	<div></div>	6	60%
3	Asian	<div></div>	1	10%
4	Native American/Pacific Islander	<div></div>	0	0%
5	Mixed Race	<div></div>	0	0%
6	Other	<div></div>	1	10%
	Total		10	100%



Statistic	Value
Min Value	1
Max Value	6
Mean	2.30
Variance	2.01
Standard Deviation	1.42
Total Responses	10

20. What do you do for a living?

Text Response
Restaurant server
Data entry
Police officer
Physician
Work in ministry
Healthcare Administrator
crew member/artist at Trader Joe's
Sales
sales
Student






Statistic	Value
Total Responses	10

21. Are you a member of a church?

#	Answer		Response	%
1	Yes		9	90%
2	No		1	10%
	Total		10	100%







Statistic	Value
Min Value	1
Max Value	2
Mean	1.10
Variance	0.10
Standard Deviation	0.32
Total Responses	10

22. What is the highest level of education you have achieved so far?

#	Answer		Response	%
1	Less than high school		0	0%
2	High school		0	0%
3	Some college		1	10%
4	Associate's degree		3	30%
5	Bachelor's degree		3	30%
6	Master's degree		2	20%
7	Professional degree		0	0%
8	Doctorate		1	10%
	Total		10	100%





Statistic	Value
Min Value	3
Max Value	8
Mean	5.00
Variance	2.00
Standard Deviation	1.41
Total Responses	10

23. How would you describe your current income?

#	Answer		Response	%
1	\$0- \$15,000		1	10%
2	\$15,001- \$25,000		3	30%
3	\$25,001- \$35,000		2	20%
4	\$35,001- \$45,000		2	20%
5	\$45,001- \$55,000		0	0%
6	\$55,001- \$65,000		1	10%
7	Over \$65,000		1	10%
	Total		10	100%

Statistic	Value
Min Value	1
Max Value	7
Mean	3.40
Variance	3.60
Standard Deviation	1.90
Total Responses	10

24. How would you describe your current relationship status?

#	Answer		Response	%
1	Single		7	70%
2	Dating		1	10%
3	In a serious relationship		0	0%
4	Engaged		0	0%
5	Married		1	10%
6	Separated		0	0%
7	Divorced		1	10%
	Total		10	100%

Statistic	Value
Min Value	1
Max Value	7
Mean	2.10
Variance	4.54
Standard Deviation	2.13
Total Responses	10

25. Do you have children?

#	Answer		Response	%
1	Yes		0	0%
2	No		10	100%
	Total		10	100%

Statistic	Value
Min Value	2
Max Value	2
Mean	2.00
Variance	0.00
Standard Deviation	0.00
Total Responses	10

26. How would you describe your current environment?

#	Answer		Response	%
1	Urban		3	30%
2	Suburban		6	60%
3	Rural		1	10%
4	Other		0	0%
	Total		10	100%

Other

Statistic	Value
Min Value	1
Max Value	3
Mean	1.80
Variance	0.40
Standard Deviation	0.63
Total Responses	10

APPENDIX H:
SEMINARIAN SERIES

Seminarian	Scripture	Sermon Title
James C. Howard	Mark 10:35-45	Stumbling Over Status
Alexander Johnson	Luke 9:28-37	What Goes Up
Ricardo Sheppard	Genesis 3:8-10	Where Art Thou
Eric A. Moore	II Corinthians 4:8-16	I Won't Faint: I'm Made For This
David Malcolm McGruder	Luke 19:28-32	Bring It Here

APPENDIX I: ELDERS' HOUSE: THE ELDERS' GIFT TO THE CHILDREN:






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Your Donations and Partnership Will Make The Difference!

Elders' House is an interactive repository of historical information for which will contain books, films, art, magazines, research papers, photographs that can be accessed by our children at every stage of development. It will serve as a site for lectures, community meetings, forums, oral cultural events, educational and recreational activities.

As we continue the process of design and renovation of the interior spaces of Elders' House, your financial support is critical. Join with us in we build Elders' House: The Elders' Gift to the Children.

THANK YOU FOR YOUR SUPPORT!

TAX-DEDUCTIBLE DONOR LEVELS AND BENEFITS

Associate: \$50.00-\$99.00 (fully tax-deductible)	Sustainer: \$1,000.00-\$1,499.00
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Patron: \$500-\$999.00	Angel: \$10,000.00+

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LOVE IS THE ONLY FORCE CAPABLE OF TRANSFORMING AN ENEMY INTO FRIEND.

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The function of education is to teach one to think intensively and to think critically. Intelligence plus character - that is the goal of true education.

MARTIN LUTHER KING, JR



DR. ADIAIR

Dr. Adair is the recipient of numerous awards and degrees for outstanding service which include the Maggie Kuhn Award from Presbyterian Senior Services, Barber-Scott Alumni Award for Meritorious Service in the field of Education, Columbia University Teacher's College Distinguished Alumni Award, United Negro College Fund Distinguished Alumni Award for Outstanding Service and Commitment to Higher Education, and Woman of the Year Award. She is President Emerita, Presbyterian Senior Services and is currently affiliated with the Church Women United National Board, the Davidson College Advisory Council, the National Council of Churches and the Harlem Hospital Community Advisory Board.



MS. EMILY MOORE

Emily Moore, Educator, Founder, Executive Director Alliance Junior Development Program Inc., has been recognized by Elite American Educators for dedication, achievements and leadership in youth development.

More than 30 years ago, Emily Moore discovered that she had a natural ability to be successful in team sports. She said that she found that "the team spirit carried over to my individual endeavors setting an uncompromising standard of excellence. In every game, you meet on the field with an expectation of fair play. When I learned that in the game of life not everyone was treated fairly I set out to demand fairness by speaking out against inequality and injustice whenever I saw it around me." Her abilities played her interest in physical education and prompted her to pursue a career in the field.

Throughout her life, Ms. Moore served in Nigeria as a Peace Corp volunteer, organized The Friends of SNECC in Paris, and served with Queen Mother Moore for three years in a delegation touring the United States and Tanzania. She was also the first of 11 students at Morgan State University to be arrested for refusing to leave a segregated lunch counter. Dr. Martin Luther King made a trip to the college to encourage her and her colleagues. These experiences inspired her to start her own organization. In 1975, Ms. Moore founded the Alliance Junior Tennis Development Program, to introduce tennis to children who wouldn't otherwise be exposed. She effectively uses tennis to encourage structure and discipline within children. Most of these children have been afforded opportunities to attend college on tennis scholarships, as well as participate in tournaments across the country and abroad. Her efforts were lauded by the late Arthur Ashe and Althea Gibson. She was also honored in 2008 at the OGA (Operation Get Ahead) 18th Annual Rev. Dr. Martin Luther King Jr. Awards Breakfast and was presented with the Rosa Parks Award.

Ms. Moore attributes her success to her mother's words as a young child when she told her to "do your best." She took those words to mean to be consistent, to be disciplined, to exercise self-control and to work hard in everything she does.

WE MUST USE TIME CREATIVELY.

MARTIN LUTHER KING, JR.

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Our Founders

DR. ADELAIDE LOUVENIA-HINES SANFORD

Dr. Sanford's professional career has spanned the elementary through college and graduate school levels. She has been a classroom teacher, teacher of guidance, assistant principal, and principal in the New York City School system. She taught education courses at Baruch College and at Fordham University. She was a visiting practitioner and teaching fellow at the Principals' Center at Harvard University, Graduate School of Education. Honorary doctorates were conferred on Regent Sanford by Mercy College, The Bank Street College of Education, Five Towns College, and most recently, St. John's University. She is a graduate of Brooklyn College, Wellesley College, and Fordham University, where she was a Ford Foundation Fellow in Urban Education. On the occasion of the 125th Anniversary of Wellesley College in Massachusetts, the African Studies Department presented The First Distinguished Black Alumna Award to Adelaide Sanford in recognition of her lifetime accomplishments.

During her nineteen year tenure as principal, Public School 23, the Crispus Attucks School in Brooklyn, earned a reputation as an outstanding inner city school where pupil achievement, teacher morale, and special programs for gifted and talented students brought city-wide recognition. The Humanitarian Award from the Congressional Black Caucus, The Distinguished Alumna Award from Brooklyn College, The Ellen Lurie Award from the Community Service Society, and the Josephine Shaw Lowell Award for her work in empowering low income communities are among the hundreds of awards presented to her for her leadership in education.

Adelaide L. Sanford, a spellbinding orator, was unanimously elected to a seven year term as a Member-At-Large of the Board of Regents of the State of New York in 1986. She was re-elected to a second seven year term in 1993 and to a five year term in 2000. In March, 2001, she was elected to the position of Vice Chancellor of the Board of Regents. During her tenure as a Regent, she has served as Chair of the Regents' Committee on Low Performing Schools, Chair of the Committee on Higher Education, and Chair of the Committee on the Professions.

Vice Chancellor Sanford, a tireless fighter for the underserved and underrepresented, is a leading national advocate for the education of students of African Ancestry. She developed the concept of a Board of Education of People of African Ancestry and was instrumental in its founding, development, and growth. The programs emanating from this initiative have received national recognition. Adelaide L. Sanford, married to the late Dr. Jay Sanford, have two children, Dr. Jaymon Sanford-DeShields and David Sanford. She is the proud grandparent of two grandsons: David Corey Sanford and Dargia Jay DeShields.

DR. THELMA C. DAVIDSON ADAIR

Dr. Adair, who has often been referred to as a "Citizen of the World", is one of the original founders of Presbyterian Senior Services, for which she was recognized as a 2011 Maggie Kuhn Award recipient. Dr. Adair's name and signature can be found on the agency's original documents of incorporation. She was not only instrumental in the original establishment of PSS, but she had continued to play a pivotal leadership role for many years. She is an outstanding educator, world renowned church leader, advocate of human rights, peace and justice issues, writer and public speaker.

Dr. Thelma C. Davidson Adair is a graduate of Barber-Scott Jr. College, Concord, North Carolina, and Bennett College, Greensboro, North Carolina. She earned a Master's Degree and Doctorate of Education from Teachers College, Columbia University.

A veteran community advocate, Dr. Adair has been a resident of Harlem since 1942, and has used her many talents in service to the Harlem community. Her belief that education is the cornerstone of human development led her to organize the Harlem Head Start Program. In 1944, she was the key organizer of the Arthur Eugene and Thelma Adair Community Life Center Head Start.

which services over 250 children and their families in six locations throughout Harlem. Dr. Adair has published extensively on early childhood education and her work has become an authoritative guide for early childhood educators throughout the United States.

Among her other capacities, Dr. Adair is a Church leader. She is an ordained Elder in the Mount Morris Ascension Presbyterian Church of New York City which was founded and organized by her late husband, the Reverend Arthur Eugene Adair. In 1976, Dr. Adair was elected Moderator of the Presbyterian Church's 188th Assembly, the first woman of color to be so honored.

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